THE PICTVRE of a Puritane:

OR,

A Relation of the opinions, qualities, and practiſes of the *Anabaptiſts* in Germanie, and of the Puritanes in England.

VVherein is firmely prooued, that the Puritanes doe reſemble the Anabaptiſts, in aboue foureſcore ſeuerall *thinges.*

By *O. O.* of *Emmanuel.*

Wherunto is annexed a ſhort treatiſe, entituled, Puritano-papiſmus: or a diſcouerie of Puritan-*Papiſme.*

Nulli dubium eſt, vt qui inter ſe diſtrepant, in eccleſiæ oppugnatione conſentiant, iuxta illud, quod Herodes *et* Pilatus *inter ſe diſcordantes, in domini paſſione amicitia fœderantur.* Hieron. *in* Iſaiam. *Lib.* 3. *Cap.* 5.

LONDON
Printed by *E. A.* for *Nathaniel Fosbroke*, and are to be ſolde at his Shop, at the Weſt end *of Paules.* 1605.

To them, and to none but them,
whome the Puritanes haue laden with
contumelies, ſlaunders, defamations,
and opprobrious detractions:
O. O. *preſenteth this*
Picture.

SO greate was the skill of *Appelles*, *Pyrgoteles*, and *Liſippus*, as that *Alexander* the great commaunded, that none ſhould paint him in colours but *Appelles*: none ſhould graue him in ſtones bnt *Pyrgoteles*: and none ſhould faigne any part of his Princely perſon but *Liſippus*.

So cunning was *Zeuxis*, as that he painted a boy carrying grapes, that the Birdes came, & picked on the fruite, as if they had beene naturall grapes.

So skilful was *Praxiteles*, as that he graued in a marble ſtone, the jmage of *Venus*, ſo perfectly and ſo liuely in each point, that a cer young man fell in loue with the jmage, and came often in the night, whē no man knew,

to kiſſe and to embrace the jmage of *Venus*.

Yea, ſo cunning were Painters in former ages, as that it mooued Saint *Chriſoſtome*, to breake out into this ſpeech: [a] Pictores imitantur arte naturā, et colores coloribus permiſcentes, viſibiles corporum depingunt imagines, & faciunt homines, & animalia, & arbores, & Reges, & ruſticos, & barbaros, & pugnas, & rixas, torrētes ſanguinū, & lanceas et loricas, & ſcuta, & ſedē regalem, & Imperatorem ſedentē, & barbarum ſubditum, & gladium acutum, & fluuios decurrentes, & campos varijs floribus adornatos, & omnia quæ videntur, per artem imitantes, mirabilem hiſtoriam videntibus præſtant.

[a] *Chryſoſt. in Pſalme. 50.*

All which notwithſtanding, the painting of a *Puritane* is ſo hard and difficult, as that the ioynt skil of *Appelles*, *Pyrgoteles*, *Praxiteles*, and of all the cunning Painters in Saint *Chriſoſtoms* time, will ſcarſe reach this obiect.

For as *Proteus* changed himſelfe into diuers ſhapes, and appeared ſometimes like a flame of fire, ſometimes like a Bull, & ſometimes like a terrible Serpent: ſo the Puritane chāgeth himſelfe likewiſe into diuers ſhapes,

and

and appeareth ſometimes like a Proteſtant, ſometimes like a Papiſt, and ſometimes like an Anabaptiſt.

It may therfore ſeeme ſtrange, that I, who neuer before handled the Penſill, would for my firſt counterfaite ſhadow the *Puritane*: I am (I confeſſe) at a loſſe, & know not herein what to anſwere: onely this I ſay cõcerning this my firſt picture, as *Phydias* ſaid concerning his firſt protraiture: *if it be liked, I wil draw more beſides this; if loathed, none but this.*

But to whome ſhall I tender and preſent this Picture? may I not to the dead, as wel as to the liuing? are the barres of the graue ſo vnexorable, as that they can denie a man to continue that affection to the memorie of thoſe that are dead in the Lord, which he caried to them being aliue?

May I thẽ preſent it to the dead & breathleſſe corps of our late Queene of famous memorie? may I there crie out againſt the vngratefulnes of thoſe Miniſters, who haue neuer ceaſed ſince ſhee was gathered to her Fathers vntill this day, by their conferences in priuate, by their Broakers and courſers vp & downe, by their Books and Pamphlets in

print,

print, and by all other meanes, that possible they could deuise, to deprаue her proceedings, and to defame that most auncient kind of commendable Church-gouernment, which through Gods great mercie and Godly Lawes of her Highnesse, was according to his holy word established amongst vs?

This putteth me in minde of *Scipio Affricanus* the elder, who made the Citie of *Rome*, (a being in a consumption, & readie to giue vp the ghost) Lady of Affricke. At length being banished into a base Country-towne, his will was, that his Tombe should haue this inscription vpon it: *Ingrata patria, ne ossa quidem mea habes, vnthankful Countrie thou hast not so much as my bones.*

a *Exanguem & morturā Val. Max. lib. 5. cap. 3*

And doth not the vnthankefulnesse of the *Puritan*-faction, giue mee iust occasion to make applycation hereof? How many blessings did the Lord bestow vpon this Church and common-wealth, in the halcyon daies of Queene *Elizabeth*? To name onely one particular, she made this Church being in a consumption, and readie to giue vp the Ghost, Lady of *Europe*.

But

But what is become of their gratitude? How quickely haue they exiled her frō their thoughts, and buried her memorable actes in obliuion? *Ingrati Puritani.*

But to leaue the dead, and to come to the liuing: may I in all humilitie present it to you my Liege Lord & Soueraigne? I cannot conceale frō your Highnesse, how that their chiefest writers haue blazed and diuulged abroad, that[a] *Christian Soueraignes ought not to be called heads vnder Christ, of the particular and visible Churches within their Dominiōs:*[b] *that they ought not to medle with the making of Lawes, orders, and ceremonies for the Church:*[c] *that their discipline ought to be set vp: that all Princes ought to submit themselues vnder the yoake of it: yea, and that what Prince, King, or Emperour shal dissanul the same, he is to be reputed Gods enemie, and to be held vnworthy to raigne aboue his people.*

[a] T. C. lib. 2. pag. 48.

[b] T. C. lib. 1 page. 192.

[c] Exhorta. to England pag. 91. 92.

But who am I, that being not called for, should dare to come before so High and mightye a Prince, and bring so small a present?

It was the daunger of Hester's life, though

she was a Queene, to come before the King, vnlesse she were called for. For it was their
[a] Hester, 4. law, that [a] *whosoeuer, man or woman came into the inner court, which was not called, should die, vnlesse the King held forth his golden Rodde.*

May I present it to you of his Majesties most Honourable priuie Counsell, vpon whose handes also our late Queene leaned?

The Puritanes which slaunder her Highnesse, cannot but slaunder your Honours, whom she did associate to her selfe, in administring her gouernment. For she imitated
[b] Hester. 1. [b] *Ahashuerosh* the King of the *Persians*, who did nothing in the remooue of *Vashti* the Queene, without the aduise of the seauen Princes which saw the Kinges face, and satte first in the Kingdome.

But who am I that I should dare to interrupt your graue consultatiõs with so sleight a schedule? Right reuerend Fathers of the Church, to whome God hath giuen his *Vrim* and his *Thummim*, may I present it to you? The Right reuerend & gratious Lord, who not long since was among you, as a Diamond set in Gold, had great experience of

their

their opprobrious ſpeeches and peremptory practiſes, and could haue ſpoken by experience, as *Aeneas* did of the troubles of *Troy*, *et quorum pars magna fui.* And it is not vnknowne to any of your Lordſhips, how that the Puritanes bluſh not to write, that [a] Archbiſhops & Biſhops are ſuperfluous members of the bodie of Chriſt: that they are vnlawfull, falſe, and baſtardly gouernours of the Church: that they are the ordinances of the Deuil: yea, that they are petty Popes, petty Antichriſts, Biſhops of the Deuill, and incarnate Deuills.

[a] Hay any worke pag. 14. 15. 20. 21. & Martin marprelate in his Epiſtle to ỹ terrible Prieſtes.

But who am I that I ſhould preſume to preſent this to ſo great Perſonages? Alas, I am *peccatorum maximus*, *Apoſtolorum minimus.*

Cathederal churches, may I tẽder it to you? I cannot but taxe the rayling [b] Puritanes, for calling you the dennes of loytring lubbers, where (as they ſay) M. Deane, M. Vice-deane, M. Cannons, or M. Prebendaries the greater, M. Pettie cannons, or Cannons the leſſer, M. Chauncelor of the Church, M. Treaſuror or otherwiſe called *Iudas* the Purſe-bearer, the chiefe Chaunter, ſinging men, ſpeciall

[b] Admoni. pag. 224. 225.

fauourers of Religion, ſqueaking Quiriſters, Organ-players, Goſpellers, Piſtlers, Pentioners, Readers and Vergers, liue in great idleneſſe, and haue their abiding.

But not to forget my Mother, and her ſiſter, the famous Vniuerſities of *Cambridge* & *Oxeford*: may I preſent it to you? I hold it an eſpeciall part of my dutie, to acquaint you with their ſlaundering and odious traducing of your children. [a] There is (ſayth a fauourer of the new-fangle factiō) a ſtrãnge manner of Preaching in vſe in many places, both in the Vniuerſities, & elſewhere, which no man well affected, but if he knoweth it, hee doth exceedingly pittie it. One, as though the Pulpit were but as a ſcaffold, in which he like a M. of Defence were to play his Prizes, & to giue teſtimony of his wit, playeth vpō euery word, & deſcāteth vpon euery letter in his text, and as though the Scripture were but a Rattle for Children, & Fooles to make ſport withall, he toſſeth it hither and thither, and will not faile to offer it any violence, to frame it to an imagined conceit, and to draw it to an idle purpoſe. An other, as if his purpoſe were onely to amaze

[a] S. H. in his plea. page. 193. 194.

maze the vulgar, and to affright & aſtoniſh the multitude, mounteth aloft, and is all in his great wordes, and new coyned phraſes, more fit for a *Mimick* or *Tragedian*, then a Miniſter of the Goſpell. A third, to gaine the opiniõ of a profound man, that looketh into matters of more depth then the cõmon ſort, rubbeth ouer the vnſauory writinges of ſome Moth-eaten-Fryer, and by an vncoth faſhion of teaching, togither with a multitude of allegories & intricate diſtinctions, amazeth both himſelfe and all thoſe whoſe vnhappy chance it is to be his hearers. A fourth, to be reputed a good linguiſt, & a man of great reading, ſtuffeth his Sermõ with a legion of allegations, and enterlaceth it with many ſhreddinges of Latine and Greek, & by that meanes, though his Doctrine perhaps may be profitable, yet he confoundeth the memorie of the diligent and attentiue hearer.

To conclude, I preſent this to them, and to none bnt thẽ, whome the Puritanes haue (& whom haue they not?) laden with cõtumelies, ſlaunders, defamations, opprobrious detractions and vncharitable accuſations:

asking pardon for my boldnesse, and patronage for thesemy simple endeauours, & beseeching the God of heauen and earth, to multiplye his richest blessings, vpon all those that *in simplicitie and Godly pureneſſe haue their conuerſation in the world.*

2. Cor, 1. 12

* * *

The true affectionate Louer of all that are pure in heart,

Oliuer Ormerod.

To all Fauourites of the Puritan-faction, peace and truth.

IT is not vnknowne to any that hath perused the writinges of Heathen writers, how that the Persians kept in their Houses, the picture of an Epicure, sleeping with meate in his mouth, and most horribly ouerladen with wine, that by the viewe of such an vgly sight, they might learne to eschew the meanes of the like excesse. It is also reported, that the Parthians, to make their youths, to loath the alluring traines and deceitfull entisements of Harlots, had most curiously carued in their Houses, a yong man blind, besides whom was adioyned a woman far more excellent then Pigmalions image: hauing one hand in his pocket, as noting her theft, and holding a knife in the other hand, to cutte his throate.

The like meanes (louing Country-men) wish I you to vse, for the restraint of Puritanisme. Vouchsafe (I beseech you) to keepe in your Houses, this Picture of a Puritane, as the Persians did the Picture of an Epicure, and the Parthians the Picture of an Harlot: and I doubt not, but the verie sight therof, will bring your selues, your wiues, your Children, and your seruants, to a full detestation of the Puritan-faction.

Farewell.

To the Reader.

WHen *Bucephalus* was painted, *Appelles* asked the iudgement of none but *Zeuxis*: now the Puritane is painted, I appeale onely to the learned. As for the vnlearned, I say vnto them, as *Appelles* said to the Shoemaker:

Ne Sutor vltra crepidam:

Iudge thou not of this pictures thigh,
Except thine Arte doe reach so high.

The picture of a Puritane:

OR,

A relation of the opinions, qualities, and practises of the Anabaptists in Germanie, and of the Puritanes in England: Made Dialogue-wise, in a moste plaine and familiar maner.

The Englishman.

WEll met Sir, let vs two walke and talke together (as those two [a] Disciples of Christ did, that went from *Ierusalem* to *Emmaus*) of the thinges which are come to passe in these our daies.

[a] Luke. 24. 14

The Germaine.

What thinges?

The Englishman.

Art thou onely a stranger in *England* and hast not knowne the thinges which are come to passe therein in these daies? hast thou not heard of a Scismaticall and vndiscreete companie, that resemble the *Anabaptists* in *Germanie*?

The Germaine.

I haue reade in one of your English writers, that [b] *there is in England a Scismaticall and vndiscreete companie, that would seeme to crie out for discipline, their whole talke is of it, and yet they neither knowe it, nor wil be reformed by it: that they are full of pride, thinking themselues to be full*

[b] Perkins, *his treatise of applying Gods word to the conscience. Page 615.*

when

when they are emptie: to haue all knowledge, when they are ignorant, and had neede to bee catechized: that the poyson of Aspes is vnder their lippes, and that they refuse not to speake euill of the blessed Seruants of God. Are these they that resemble our *Anabaptists?*

The Englishman.

Yes, if it please you to relate the opinions, quallities, and practises of your *Anabaptists*, you shal see plainely, that our *Puritanes* doe shake hands with them.

The Germaine.

I will with all my heart.

The Englishman.

Then begin when you will.

The Germaine.

[a] About sixe yeares after that *Martin Luther* began to preach the Gospell, the Deuill (to disturbe this worke) stirred vp certaine rash-pates, & giddie-headed Preachers, that misliked not onely the Doctrine of the Pope, but of *Luther* also.

[a] *Vide Sleidan Lib. 4. et 6.*

The Englishman.

When Queene *Elizabeth* (whose memoriall be blessed for euer) came to her Crowne, she found the Church of England (as [b] *Augustus* did the Citie of Rome) of brick, she turned it into Marble: she found it in the sands, shee set it vpon a Rocke, the foundation of the Prophets and Apostles. Yea, she caused the euerlasting Gospell to be preached throughout all her Realmes and Dominions, and restored both the letter of the Bible to a vulgar language, and all her people to freedome of conscience, who might not reade it before, but priuily and by stealth, as men eate *stolne breade*. But the Deuill to (disturbe this worke) stirred vp certaine hot-brained, inconsiderate, and importune preachers, who neither liked of the Pope, nor of the present estate of the Church, for want of some puritie, as they fancied. Yea, no sooner had shee taken the Scepter into her Princely hand, but some of these audacious

[b] *Inuenit latevitiam, reliquit marmoream.*

cious spirits (being then beyond the seas) sent word into *England*, that their pretended holy[a] *discipline ought to be set vp, that all Princes ought to submit themselues vnder the yoake of it: that what Prince soeuer did disanull it, was to be reputed Gods enemie, and to bee held vnworthie to raigne aboue his people.* And not long after, some of them returned home, and spake verie homely against the book of Common Prayer, and against the rites and ceremonies of the Church of England. But they being then (as they haue bene euer since) ouer-matched by the reuerend Fathers of our Church, childishly made their complaint to Master *Beza*, as apeareth by an [b] Epistle of his, which he wrote to Doctor *Grindal*, in the yeare of our Lord. 1556. and by an other [c] Epistle, which hee wrote about a yeare after, where he hath these words: *Being* [d] *often and greatly desired of my deareſt beloued Bretheren of the Church of* England, *that in their miserable estate I would giue them some counsell whereupon their consciences might rest. (Diuers men holding diuers opinions) a long time I deferred for diuers waightie causes so to doe: and I protest, that moste willingly I would yet haue bene silent, but that I suppose I should greately offend, if I should still reiect their so many petitions, and pittiful groanings.* By this it appeareth, that these groaners disliked not onely the church of *Rome*, but the Church of England also. Now let vs see the cause of their dislike?

[a] *See their exhortation to* England *printed at* Geneua *Anno. Dom.* 1559.

[b] *Epist.* 8.

[c] *Epist.* 12.

[d] *Sæpe multumque, &c.*

The Germaine.

The *Anabaptists* disliked the Church of *Germanie*, because it was not so perfect, nor serued so fitly for the planting of puritie, as they thought requisite. And for this cause Mr. [e] *Caluin* doth not vnfitly resemble them to the Puritanes, in former ages. *In times past (saith he) there were two sects of Heretickes, which troubled the Church greately: the one sect of them were commonly called* Puritanes, *the other* Donatists. *And both of them were in the same errour that these dreamers are in: seeking for a*

[e] *Caluin. aduers.* Anabaptist.

Church, wherein there should want nothing that might bee desired. *The Englishman.*

[a] And in the same error was one *T. C.* a chiefe founder of the Puritan-faction. I wil acquaint you with his words: *The Church in the whole and generall gouernement, and outward pollicie of it may be pure and vnspotted.* And to this his error doth his Proselytes also incline ouer-farre. For which cause, we may iustly tearme thē Anabaptisticall proud, and Hypocriticall Puritanes, and say vnto them, as [b] Master *Calvin* said to the *Anabaptists* in his time: *Cum sub specie studij perfectionis, imperfectionē, nullam tolerare possumus, aut in corpore, aut in membris Ecclesiæ: tunc diabolum nos tume facere superbia, et hipocrisi seducere, moneamur:* Whereas vnder the colour of a desire of perfection, we can tolerate no imperfection, eyther in the bodie, or in the mēbers of the church: then may we be admonished, that it is the Deuill which puffeth vs vp with pride, and seduceth vs with Hypocrisie. But to proceed: were there many of these Sectaries in *Germanie?*

[a] *T. C. Repl. Pag. 17. sect. 4*

[b] *Caluin: aduers. Anabapt. art. 2.*

The Germaine.

[c] There were but a verie few of them at the first, but afterwards they did grow to such a multitude, as that there arose vp in armes aboue an hundred thousand of them at once, who sacked sundrie Townes in *Germany*, murthered some of the Nobilitie, and committed many other outragious villainies. Yea, their factious teachers by their continuall clamours, Philippickes, and inuectiue declamations against the enormities (as they supposed) both of the state ecclesiasticall and ciuill, had so whetted them on, as that they could not wholy be vanquished, vntill [d] almost an hundred thousand of them were slaine by the vnited forces of the Princes of the Empire.

[c] *Vide Sleid. Lib. 4. et 6.*

[d] *Sleidan. Lib. 7. paulo post medium.*

The Englishman.

How did they growe to such a multitude?

The German.

They had their priuate conuenticles, where they linked

ed themſelues together, and gaue mutuall faith and oath each of them to ſticke to other.

The Engliſhman.

So holde our Sectaries alſo their conuenticles in priuate houſes, and in ſecret corners, which [a] truth ſildome ſeeketh. For example ſake, and for verifying what I haue ſaid, I will acquaint you with ſome of them.

[a] *Veritas non quærit angulos*

It was at a priuate [b] conuenticle, where the admonitors agreed, that the Admonition (which the late Archbiſhop confuted) ſhould bee compiled and offered to the Parliament approaching.

[b] *Anno*, 1572

It was at their priuate conuenticles, where they framed the ſaid platforme.

It was at their priuate conuenticle, where they concluded, that their ſaid giddye fancies ſhould bee committed to one of the chiefeſt of them, to bee corrected againſt an other Parliament, which [c] then approached.

[c] *Anno* 29, *Reg* Eliz.

It was at a priuate [d] conuenticle, where conference was had againe about this ſecond corrected platforme.

[d] *In Couent. Anno*, 1588

It was at a priuate conuenticle, where the doubts which grew at their former aſſemblie, were debated.

It was at a priuate conuenticle, where it was concluded (*T. C.* being preſent) that their platforme was an *eſſentiall forme of diſcipline*: and where they ſubſcribed to the greateſt part of it, without any further expecting the Magiſtrates pleaſure.

It was at a priuate [e] conuenticle, where thoſe thinges which in their fore-named ſubſcription they expected, were diſcuſſed, and reſerued to be examined by certaine bretheren in an other aſſemblie.

[e] *In Couent. anno*, 1588.

It was at a priuate [f] conuenticle, where *T. C.* with his adherents, corrected, altred, and amended the ſaid booke of diſcipline.

[f] *In cantab. Anno*, 1599.

It was at a priuate conuenticle, where they did (as the [g] examinate remẽbred) agree amõgſt thẽſelues, ẏ ſo many as would, ſhould ſubſcribe to the ſaid Book of diſcipline.

[g] B. *examined in the Starre chamber.*

It was the departure from a priuate conuenticle, for the which *G.* craued pardon [a] *Touching my departure (saith hee) from that holy assembly I craue pardon.*

[a] *G. to F.*

It was a priuate conuenticle, wherof *L.* was to giue notice. [b] *T. C. saith, that at your late being at* Wroxall, *you determined your next meeting should be at* Warwicke, *at the Quarter Sessions: that Tuesday for the humbling of our selues, and the next following to consult of other matters: his request is, that you would giue notice thereof to the Bretheren of our conference.*

[b] *L. to F.*

It was a priuate [c] connenticle, which nine of this faction craued to bee had about certaine matters that were to bee presented to the Parliament. *Wee (say they) haue as yet no new matters to performe vnto you, but as soone as we haue concluded any thing, wee will foorthwith send vnto you the same and others.*

[c] *Anno.* 1584

It was at a priuate [d] conuenticle, where these questions were propounded to be determined, *viz:*

[d] *see the survey, cap. 4.*

1. *Whether there ought to bee Doctors in euerie Church?*

2. *Whether the Doctors may administer the Sacraments?*

3. *Whether there ought to bee women Deacons in euery reformed Church?*

4. *Whether the Presbyterie be not described too generally, and verie imperfectly?*

5. *Whether suspension may bee prooued to be a censure of the Church?*

6. *Whether the Elders ought not to be perpetuall, as the pastors are?*

7. *Whether men must stand to the sentence of the greateste parte of the Consistorie?*

8, *Whether Mariages and Spousals, and thinges concerning them, doe belong to the Ministers?*

9. *Whether there should be sureties in baptisme?*

10, *Whether there ought to be no restraining from, or noting*

ting of such a one, as for disobedience to the Consistories Admonition, is in the way of excommunication?

It was at a priuate conuenticle, where [a] one of this cousening crewe requested, that this doubt might be resolued, *viz: Whether he himselfe (being greately indebted, and hauing not sufficient to discharge the same) should pay his Godly creditours first, or his prophane?*

[a] T. S.

It was at a priuate [b] conuenticle, where *P.* craued *F.* to mooue another such like question, and his words were these: *Mooue* T. C. *and the other our reuerend Bretheren, to deliuer their iudgements, whether all laying out of haire bee forbidden to all women: especially at their repaire to the publique meetings of the Church?*

[b] *Anno.* 1586

It was at a priuate [c] conuenticle, where it was questioned, *Whether it were in any respect tollerable for women that professe Religion and the reformation, to weare doublets, little Hats with feathers, great Gownes after the* French *and out-landish fashion: greate Ruffes, and haire frisled, or set out vpon wyer?*

[c] *Anno.* 1587

But what neede I mention these thinges that were done in the daies of Queene *Elizabeth*?

It is most apparrantly known to al men, that they haue neuer ceased since his Maiesties most happie entrie into this Realme, vntill this day, to meete together in priuate houses, & there to meddle with matters too high for them. To insist onely in one particular, did not *H. I.* send a letter from *Woodstreete* in London, Iune. 30. 1603. (and therein inclosed the forme, to bee subscribed vnto) to one in *Oxeford*, desiring so many hands therunto, as conueniently he could get? Now where was this platforme framed, which *H. I.* inclosed in his letter? was it not at a Classical Assemblie? And was not the voice *Iaakobs* voice, and the Hands the hands of *Esau*?

And thus by their plotting & plodding together, they (being few in number at the first) are growne to such a multitude, as that one of their own Preachers said openly

in a Pulpit, hee was *perswaded that there were* 10000. *of them in* England, *and that the number of them encreased daily in euerie place of all states and degrees.* For [a] the proofe heereof, I referre you to one of their owne bookes, entituled, *The state of the Church of* England, *laide open in a conference betweene* Diotrephes *a Bishop*, Tertullus *a Papist*, Demetrius *an Vsurer*, Pandochus *an Inne-keeper, and* Paule *a Preacher of the word of God.* But what neede I send you to the infectious writings of factious writers? who knoweth not, that the Puritan-Preachers haue infected all the partes of the Land, and distracted millions of the vulgar sorte from their loue and liking of the present state? yea, these their factious leaders haue so set them on fire, as that they are become scalding hot in desire of innouation.

[a] Page 3. et 4

And although our gracious Soueraigne hath continually laboured since his Maiesties entrie into this Realme vntill this present time, by what meanes he possibly could deuise, to restinguish and quench their raging heate: yet so fierie are many of these factious spirits, as that no liquor will quench their furious flames. But his Maiestie will (I hope) keepe them from kindling againe, least a greater mischiefe doe ensue thereupon. For as a fire that is kept downe, if it breake foorth againe, doth burne more fiercely: so these fierie spirits that haue ofte bene kept downe, if they breake foorth againe, they will rage more furiously.

But not to digresse any further; shew me (I pray you) more at large, how the *Anabaptists* did spend their time at their priuate conuenticles?

The Germaine.

[b] *Vide Bulling Fol.* 11. *et* 17

They spent it not in [b] Gluttonie & drunkennes; but in fasting, in praying, and in humbling of themselues: by these their Hypocriticall fastes, they seduced many of the vulgar sorte.

The Englishman.

Although extraordinarie fastes had alwaies their ema-

nation

nation from publique persons, as apeareth by these places of Scripture: *Num.* 10. 8. *Iud.* 20. 2. 26. 1. *Reg.* 21. 8 2. *Chron.* 20. 3. 1. *Sam.* 7. 6. *Ezra*, 8. 21. *Esther*, 4. 16. Though the keeping of them without the knowledge & authorizement of the Magistrate, be a minishing of his authoritie, by preuenting his decree, & controuling (as it were) his gouernment; though it be a prejudice against him, either that he doth not knowe the conueniencie and necessitie of extraordinarye humbling of mens soules, or that he is too slacke and ouer-colde in Religion; though it argueth an affectation of singularitie, and giueth sentence against all the Land besides of negligence in Gods affaires: Yet it hath beene an ordinary thing with our Sectaries, to keep such extraordinary fasts, where-unto the authorizement of the Prince was not had.

They haue often (as a credible man reporteth) runne to fasts, which were kept with a manifest disobedience to the powers that God hath ordained. His words are these: *In many the daungers of our land, both at home & abroad, many the members and subiects thereof, as if our countrie had no more Orators, and there were none to stand in the gappe but themselues, haue assembled together, eyther in Townes or in Hamlets, and sometime in a priuate house to fast.* King Vpon Ionas. *Lect*, 35. But if you will not beleeue his reporte, I will shewe you their owne hand writing, and acquaint you with a letter which nine of our Sectaries wrote to *F.* Anno. Dom. 1584. wherein it is thus written: *Being perswaded that you and our Bretheren with you, haue determined what course is to be taken, and vsed for the procuring some good to be done at the Parliament: we thought it necessary to write vnto you, that we might be certified of your purposes heerein: whether you minde to bee exercised in prayer and fasting, and vpon what day, or what thinges else you would wish to be performed, by vs that may stand the Church in stead.* This also was *Hackets* practise, as apeareth in a post-script of a Letter to *T. C. I will humble my selfe*

[a] See the conspiracie for reformation. Page. 16.

[a] (saith he) *before his Maiestie in fasting and prayer, and I hope that God will stirre vp some others to ioyne with me in spirit, though fewe or none in person doe, onely one I am assured of.*

[b] In the cõspir. Page. 10.

It is likewise [b] reported, that *Coppinger requested two of his familier acquaintance, to fast and praye with him, for the obtayning of a Widowe, to whome he was a suter.* This *Coppinger* (though some say the contrarie) was one of the Puritane-faction, as appeareth by these wordes, which are found in a letter which he wrote to *Hacket*: [c] *The zealous Preachers* (saith he, speaking of certaine factious Ministers that could not digest the orders of the Church) *are to be in the Starre-Chamber to morrowe. &c, my selfe (if I can get in) am mooued to be there, and I feare (if sentence with seueritie be giuen) I shall be forced (in the name of the greate and fearefull God of heauen) to protest against it.*

c Conspir. Pag. 23.

But what neede I make this digression? They themselues cannot denie but that they haue drawne the people from their worke, called sollemne assemblies, and proclaimed fasts without the knowledge and authroizement of the Magistrate. And by these their fasts (which were indeede plausible in the sight of men) haue they commended themselues to the people, wonne credit to their faction, and seduced a number.

The Germaine.

Yea, but our Sectaries had many other sleights besides this.

The Englishman.

What other?

The Germaine.

Aske you mee this question? Is it not recorded in [d] Bookes extant to the view of the world, that they disturbed the Church of *Germanie*, vnder the pretence of reforming it? And thus when they did intend euil, they did pretend good.

[d] Bulling aduers. Anabap. Lib. 6. cap. 10. et Qualther in 1. Cor. Epist. dedicat.

The Eng-

The Englishman.

So haue our Sectaries also their pretences and cloakes to shadowe their contentions withall: for they pretend the glory of God, and the reformation of the Church, as appeareth by a Petition, which they lately exhibited to the Kings Majestie: wherein they tearme themselues his *Maiesties most humble subiects, the Ministers of the Gospell, that desire not a disorderly innouation, but a due and godly reformation.*

Loe heere, they presumed to tell his Highnes, that they sought to reforme the Church; when indeed they went about to deforme it. But tell me, had your *Anabaptists* any other sleights?

The Germaine.

Yes,[a] *because sielye Christians, which with a zeale doe followe God, cannot by any other more notable shewe be seduced, then when the worde of God is pretended:* the Anabaptists *(against whome we write) haue that euermore in their mouthes, and alwayes talke of it.*

[a] *Quia nulla specie illustriore seduci possunt miseri Christiani, &c.* Calvin *aduers.* Anabapt.

The Englishman.

He that did transforme himselfe into an Angell of light, being a fiend of darknesse, hath also taught our Sectaries to informe the common people, that the worde of God is on their side, it being against them. But hereof we wil speake more afterward. Now let me intreat you, that if you haue obserued any other policye in your Sectaries, you would vouchsafe to relate it.

The Germaine.

[b] Yes, I haue obserued with *Gastius*, that *vnder pretence of zeale, they subuert whatsoeuer other men haue builded:* & with *Zuinglius*, that[c] *whatsoeuer they speake, they speake it of zeale.*

[b] *Gastius de erroribus Catabapt.*
[c] *Zuinglius in Ecclesiast.*

The Englishman.

Our gracious Soueraigne (whome the Lord tender as the apple of his owne eye) hath obserued the like zeale in our Sectaries, as appeareth by these his wordes:

[a] See the proclamation for the authorising of an Vniformitie. &c.

[a] *At our very ſtrſt entrye into this Realme, being entertayned and importuned with informations of ſundry Miniſters, complayning of the errors, and imperfections of the Church here, aſwel in matters of Doctrine, as of Diſcipline: Although we had no reaſon to preſume that thinges were ſo farre amiſſe, as was pretended, becauſe we had ſeene the Kingdome vnder that forme of Religion which by Law was eſtabliſhed in the dayes of the late Queene of famous memorye, bleſſed with a Peace and Proſperitie, both extraordinary and of many yeares continuance (a ſtrong euidence that God was therewith well pleaſed,) Yet becauſe the importunitie of the Complayners was great, their affirmations vehement, and the zeale wherewith the ſame did ſeeme to be accompanied, very ſpecious: We were moued thereby to make it our occaſion to diſcharge that duety which is the chiefeſt af all Kingly dueties, That is, to ſettle the affaires of Religion, and the Seruice of God before their owne: &c.*

The Germains.

[b] Zuinglius *in Elencho contra Anabapt.*

I haue alſo obſerued with [b] *Zuinglius*, that it was melancholy and wrath, and not true zeale, which the Anabaptiſts made ſhew of.

The Engliſhman.

I will not any way preiudice the zeale of all our obſtinate Miniſters, but I muſt needes tel you this; that in many of them I finde a prepoſterous, an inconſiderate, and a brain-ſicke zeale, or (to vſe [c] *Zuinglius* his wordes) *ſaturninam quandam et Melancholicam ingeniorū contumaciam*: But let vs leaue this their pretended zeale, and come to ſome other particulars: had they no other ſleights beſides theſe that you haue alreadie mencioned?

[c] Zuing. *l. de Baptiſmo.*

The Germaine.

[d] Sleidan *in Com. 5.*

Yes, [d] there was one *Thomas Muncer* a Preacher, who (as *Sleidan* and other Germaine-writers reporte) did greatly labour both by his conferences in priuate, and by his Sermons in publike, to drawe the common people from their liking of the preſent eſtate.

The Eng.

The Englishman.

It hath likewise beene the practise of our factious preachers in their verball Sermons, to speake against the state ecclesiastical, the Book of cõmon Prayer, & the rites & ceremonies of the church of England. For the proof hereof I refer you to the very confession of their owne lippes. *On Tewesday* (saith [a] one of their owne side) *T. C. kept Master* Fens *Lecture: the Text*, Psalme. 122. 4. *vnto the end: taking thrones as Tremelius doth, and vrging the discipline: the want whereof he affirmed to bee the cause, that some friendes forsooke our Church.*

[a] *Anno.* 1586

And as this is the practise of some of our factious ministers in *England*: so is it also the practise of the same faction in *Scotland*. Yea, [b] *they snapper out grossely with the truth of their intentions: informing the people, that all Kinges and Princes are naturally enemies to the libertye of the Church: and can neuer patiently beare the yoake of Christ: with such sound Doctrine fed they their flockes.*

[b] Basil. Dup. Pag. 38. 39.

The Germaine.

The *Anabaptists* did not content themselues therewithall; but to the end they might doe the more harme, they published factious books to the viewe of the worlde, as may bee gathered by this speech of M^r. *Zuinglius* to the Magistrates in his time: [c] *Si hoc cuiuis hominũ impune facere licebit, vt quæ priuato suæ rationis consilio adinvenit, in vulgus spergat, inconsulta, imo resistente etiam vniuersa totius ecclesiæ authoritate, breui plus errorũ quam fidelium & Christianorum in ecclesia erit cernere: If it be lawfull for euery man to publish abroad among the people, those thinges which he hath deuised of his owne head, before he hath consulted with the Church, nay against the authoritie of the whole Church: in short time we shall see more errours in the Church, then there be faithfull men and Christians.* And in an other place: *Si hoc permittamus, vt capitosus quisq; & male feriatus homo, &c. If we suffer euerie headie and braineles fellow so soone as he hath conceiued*

[c] Zuing. de baptism.

ued any new thing in his minde, to publish it abroad, gather disciples, and make a new sect: in short time we shall haue so many sectes and factions, that Christ which scarse with a great paine and labour is brought to vnity in euery Church, should be deuided againe into many partes.

The Englishman.

Neyther did our Puritanes therewithall content themselues; but that their poyson might ranckle the farther, to the disturbance and perril both of the Church & common-wealth, they haue published a great number of Bookes, which are as fit for the fire as the Bookes of curious Artes, *Act.* 19. Yea, and they haue also exhorted the Common people to peruse these their sedicious Pamphlets. *I pray you* (say [a] they) *when you come to* London, *see if you can get these Bookes: The* Ecclesiastical Discipline: A learned discourse of Ecclesiasticall gouernment: The Counterpoyson: A Sermon on the 12. to the Romans, *and* Master Cartwrights last reply: *some of which Bookes haue beene extant this dozen yeares: and yet are not them answered, and you shall there finde that the gouernment of the Church is contrary to the word of God.*

[a] *In a Booke of theirs entituled, the state of the Church of* England, *&c. Page* 10.

But not to speake onely of their Bookes in generall, let vs take a view of the Contentes thereof in particular.

The Germaine.

Our Sectaries did stuffe their bookes with inuectiues and out-cries, both against the magistracie and the Ministerie.

To begin with the Magistracie, they taught (as Master [b] *Bullinger* also recordeth) that the ciuill Magistrate, hath no authoritie in Ecclesiasticall matters: and that hee ought not to meddle in causes of Religion and Faith.

[b] Bulling. *aduers.* Anabap. *Fol.* 19.

The Englishman.

Our Sectaries come not farre behinde them heerein, as appeareth by these their speeches, [c] *for the making of orders & ceremonies in the Church* (saith *T. C.*) *they doe,* (*where*

[c] T.C. *Lib.* 1. *Page*, 192.

(where there is a constituted & ordered Church) pertaine vnto the Ministers of the Church, and to the Ecclesiasticall gouernors: and that as they meddle not with the making of Ciuill Lawes, and lawes for the common-wealth: so the ciuil Magistrate hath not to ordaine ceremonies pertaining to the Church.

[a] And againe, *No ciuill Magistrates in councels or assemblies for Church-matters, can either be chiefe moderator, ouer-ruler, Iudge or determiner.* [b] *No ciuil Magistrate (say the admonitors) hath such authoritie, as that without his consent it should not be lawfull for ecclesiasticall persons, to make any Church-order or ceremonie.* [c] And againe: *To these three ioyntly, that is, the Ministers, Seniors & Deacons, is the whole regiment of the Church to be committed.*

[a] T.C. *Lib.* 2. *Pag.* 165.
[b] *Admon.* 2.
[c] *Admon.* 1.

By this you may see, that our Sectaries doe shake hands both with the *Anabaptists* & the Papists. But albeit these three contrary factions haue vnited & ioyned themselues together, and doe all ioyntly oppugne the Princes authoritie in causes ecclesiasticall: yet the authoritie of the sacred Scriptures, the iudgement of the auncient Fathers, the decisions of auncient Counsels, and the practice of Christian Princes in the primatiue Church, are able to seuer and disioyne all their forces.

To beginne with the Scriptures, they giue sufficient warrant to ciuil Gouernours to ordaine Lawes in ecclesiasticall causes; and doe expressely teach, that *Iehosophat*, *Hezekias* and *Iosias* did make Lawes for the recalling & exercising of the seruice of God.

2 *Reg.* 12, 4. 2 *Chro.* 19. 4. *ibidem*, 30, 1. & 34, 33.

As for the Fathers, they holde it to be an Oracle for truth, that [d] *Kings* doe serue Christ, in making lawes for Christ. Yea, [e] *Rex aliter seruit Domino* (saith Saint *Augustine*) *quia homo est, aliter quia etiam Rex est. Quia homo est, ei seruit viuendo fideliter: quia verò Rex est, seruit leges iusta præcipientes & contraria prohibentes conuenienti vigore sanciendo:* A King serueth the Lord one way as he is a man, and an other way as he is a King. As he is a man,

[d] Aug. *Ep.* 48
[e] Aug. *epist.* 50

man, he serueth him by liuing faithfully. As he is a King he serueth him by making lawes with conuenient vigor, to commaund that which is right, and forbid the contrarie.

But not to insist onely vpon Saint *Augustins* iudgement, The [a] Bishops that came to the counsell of *Nice*, gaue to the Emperour supreame authoritie in making Ecclesiastical orders; & committed the hearing and determining of their controuersies to his highnesse.

[a] *Vide* Sozomen: *Lib.* 1. *cap.* 17.

Christian Princes also haue euer exercised this their authoritie. [b] *Constantine* called him-selfe a Bishop out of the Church, and he made lawes (as [c] *Eusebius* recordeth,) in things pertaining to holinesse towards God, and to the appointing of meete thinges for the Church of God. *Theodosius* his successor tooke the same course. [d] Hee made moste seuere Lawes against all those that crossed the streame of Christian Religion. Yea, all [e] Princes and Potentates retained this their prerogatiue vntill the time of *Charles* the great, and *Lodouicus* after him. But by what other meanes did your lawlesse *Anabaptists* oppugne the Magistrates authoritie?

[b] Euseb. *lib.* 4 *de Vita constant.*

[c] Euseb. *Lib.* 2 *de Vita Const.*

[d] Sozomen *Lib.* 7. 12.

[e] *Vide Lib.* 1. & 2. *legum Francia.*

The Germaine.

Our Maisterlesse and laweless *Anabaptistes*, in processe of time, began to strike at the head of Gouernment in generall, and would haue framed a bodie of men, like the body of *Polyphemus*, without his eye; or like the confused Chaos of olde time, when height & depth, light and darkenes, were mingled togeather: for they attempted (as [f] *Hemingius*, *Bullinger* and *Gastius* doe recorde) a paritie and equalitie of ciuill estates.

[f] Hemigius et Bullinger *aduersus Anabt.* Gastius *de erroribus Catabaptist.*

The Englishman.

The Lord who made two greate lightes, the greater light to rule the day, the lesser light to rule the night, and who in the beginning established a superioritie in all creatures: his will is, that there should bee a maisterie and dominion in euerie order of men: and that paritie in a Christian Common-wealth should most carefully bee shunned,

ſhunned, as being the Mother of *Anarchy* and confuſion.

Neuertheleſſe our Sectaries alſo (as hereafter ſhall be ſhewed) haue attempted paritie in the Miniſterie: and I feare that equalitie of Miniſters would pull on equalitie in the other eſtates. I feare (I ſay) and that not without cauſe: for the chiefeſt amongſt them ſaith flatlie in a book extant to the view of the world, that [a] *The gouernement of the Common-wealth, muſt bee framed according to the gouernement of the Church.* From which words I reaſon thus: *The gouernment of the Common-wealth muſt be framed according to the gouernment of the Church: but there muſt be equallitie* (by T.C. *his confeſſion*) *in the Church:* ergo. But to returne to your Anabaptiſts; did they thus ſeeke to ouer-throw your Common-weale and ſtate of gouernment?

[a] T. C. Page. 144. ſect. 1.

The Germaine.

Yes, and yet they in wordes proteſted, that they endeuoured to take no authoritie from the ciuill Magiſtrate, as appeareth by theſe wordes of [b] *Zuinglius: Though they proteſt and by oath denie, that they take any authoritie from Magiſtrates, yet ſhortly after we ſhould haue ſeene it come to paſſe, that they would haue bene diſobedient to all lawes of Magiſtrates, if once they had increaſed to that nũber that they might hauè truſted to their owne ſtrength.*

[b] Zuinglius *in* Eccleſiaſt.

The Engliſhman.

Our *Puritanes* will make as ſolemne proteſtations as any men can doe, & by oath denie that which your *Anabaptiſts* did; but I proteſt (to vſe his Majeſties words) [c] *that ye ſhal neuer finde with any high-lãd or border theeues, more lies and vile periuries, then with theſe phanaticke ſpirits: and we may wel ſay of thẽ as* zuinglius *ſaid of your Anabaptiſts: Though they proteſt, and by oath denie, that they take any authoritie from Magiſtrates, yet ſhortlie after ſhould wee haue ſeene it come to paſſe. &c.* But I maruaile they would attempt to ouer throw the Magiſtracie.

[c] Βασιλ. Δωρ. L. 2. Page 42.

The Germaine.

It is not to bee maruelled at, for they ſought (as

Master *Bullinger* saith [a]) *to be free from all lawes, and to doe what they listed. Their talke vttereth nothing else* (saith [b] Gastius) *but libertie in externall thinges.* Yea, *It was their opinion (as one of your owne [c] writers hath obserued) that a Christian mans libertie is lost: and the soule of man redeemed by Christ, is iniuriously drawne into seruitude vnder the Yoake of humaine power, if any lawe be now imposed besides the Gospell of Iesus Christ.*

[a] Bulling. *aduers. Anabap. Fol. 95.*
[b] Gastius *de erroribus Catabapt.*
[c] Hooker *of ecclesiasticall politie.*

The Englishman.

Lawes made without contradiction to positiue Lawes in Scriptures, and receiued by a whole Church, are such, as that they which liue within the bosome of that same Church, must not thinke it a matter indifferent, eyther to yeild or not to yeild obedience. For (as Master [d] *Perkins* saith) *wholesome Lawes of men, made of things indifferent, so far foorth binde conscience, by vertue of the generall commaundement of God, which ordaineth the Magistrates authoritie: that whosoeuer shall wittingly and willingly, with a disloyall minde, eyther breake, or omit such Lawes, is guilty of sinne before God.* Yea, the very lawes of men may after a sort be tearmed ỹ law of God. *The Emperours* (saith S^t. [e] *Augustine*) *whē they cōmaund good, it is none but Christ who commaundeth by them.* Notwithstanding all this, our Puritanes (vpon my knowledge) thinke, ỹ a Christian mans libertie is to liue as he list, and for this cause some of them haue refused to receiue the Lords supper kneeling. &c. They wil not (forsooth) haue their soules drawne vnder the yoak of humane power. And a thousand of the clergie did not long since [f] *groane vnder the burden of humane rites and ceremonies.*

[d] Perkins *in his treatise of Conscience.*
[e] *Aug. epist. 166. Lib. 2 cōtra secundum Gaudentii epistolam.*
[f] *See their Supplication to the King.*

Thus you see that our Sectaries thinke it seruitude and an vnsupportable burthen, to submit their neckes and soules to the yoake of humaine obedience in thinges indifferent: which (as our Gracious *Soueraigne* hath well obserued) [g] *smelleth very ranckly of Anabaptisme*: comparing it vnto the vsage *of a beardlesse Boy*, (one Iohn Blacke

[g] *Doct. Barlow his summe of the conference. Page 71.*

Blacke) who the laſt conference his Majeſtie had with the Miniſters in *Scotland*, in December 1602. tolde him that he *would hold conformitie with his Maieſties Ordinãces for matters of Doctrine: but for matters of ceremonie, they were to be left in Chriſtian libertie, vnto euerie man, as he receiued more and more light from the illumination of Gods ſpirit, euen till they goe madde quoth the King, with ther owne light: but I will none of that, I will haue one Doctrine and one Diſcipline, one Religion in ſubſtance, and one in ceremonie.* But what other thinges haue you obſerued in theſe your peeuiſh and peruerſe Sciſmatickes?

The Germaine.

I haue obſerued, that they were of ſuch a peruerſe nature, as that they would not onely take vnto themſelues libertie in thinges indifferent, and therein omit their dutie: [a] but they indeauoured to the vtmoſt of their power, to commit the quite contrarie, that ſo they might croſſe the Magiſtrate.

[a] Gaſtius *de erroribus Cabapt.*

The Engliſhman.

That which you ſay was the cuſtome of your *Anabaptiſts*, hath beene the cuſtome of *Heretickes* and *Sciſmatickes* in all ages. The *Eunomian* Heretickes in diſhonor of the bleſſed Trinitie, brought in the laying on of water in baptiſme but once, to croſſe the cuſtome of the church, which did it thrice: other Heretickes which held the Trinitie to be three diſtinct, not Perſonnes, but natures, abuſed the ceremonie of three times laying on of water, to the ſtrengthning of their Hereſie, and to the croſſing of the cuſtome of the Church in their times.

The ſelfe ſame thing hath beene practiſed by our Sciſmatickes: for ſome of them haue ſent their Seruants to the Plough and Cart, vpon the verie feaſt of the Natiuitie of Chriſt, to croſſe the cuſtome of our Church, which keeperh it holy. Others (as the Reuerend fathers in *Oxford* were credibly informed) did [b] *ſpend the fift of Auguſt laſt in faſting*, to croſſe that authoritie which commaunded them to celebrate it with ioy and thankefulnes

[b] Oxford *anſwere to the Petition.*

for his Maiesties moste strange and wonderfull deliuerance from the conspiracie of the Earle of *Gowrie*. [a] And *I heard of a natiō of men* (saith *Doctor* King) *who whē their King had intended a feast for the honor of his Countrie, they on the contrary side proclaimed a Fast, as if God had sent them an Embassador of the last iudgement.* And I knowe a societie of men, who in the time of Lent, were wont to eate Flesh-meate seauen daies in the weeke, though out of Lent but fiue daies. I thinke they did it for no other end, but onely to crosse the authoritie of that power which inioyneth vs to abstaine from Flesh-meate at that season of the yeare. Thus doe they behaue themselues much like them, vnto whome it was said by Christ in the behalfe of all painefull Apostles and Ministers: *Wee haue piped to you, and ye haue not daunced: we haue mourned to you, and ye haue not wept.* To conclude, they will euer be in an extreame: for when we Feast, they wil Fast, & when wee Fast they will Feast. But tell mee Sir, did they not also speake euill of them that were in authoritie?

[a] *King vpon Ionas, Lect.* 36

The Germaine.

Yes, they did (as [b] *Zuinglius* reporteth) speake euil of the ciuil Magistrate, and if at any time he reprooued them, then they straight way said, that therefore hee was an enemie vnto them, because they did tell him of his faults.

[b] Zuinglius *in elencho contra Anabap.*

The Englishman.

Your Anabaptists come farre short of our Sectaries in this point: for many of them haue reposed a great part of their Christian profession & zeale, in the reproaching and odious traducing of them that are in authoritie. [c] They haue exhorted the common people, to repute those Princes that liue not vnder the Yoake of the pretended holy Discipline, for Gods enemies: [d] They haue informed them, *That all Kinges and Princes are naturally enemies to the liberties of the Church.* Yea they made complaint to his Highnesse, that our late Soueraigne made their yoake greeuous: & that she had laide vpon them an heauie

[c] Exhortati. *to England. Page* 92.

[d] Βασιλ. Δωρ. *Page.* 39.

heauie burthen of humaine rites and ceremonies. They haue depraued & slaundered not onely the Communion Booke, but the whole estate of the Church, as it was reformed by her Majestie: Yea in her Highnes life time, the state of this Church of England was so depraued beyond the Seas, by these our Disciplinarians, as that it hath been conceiued by Godly men in forraigne Countries, that we haue [a] *no lawes, no good orders, no discipline, but that euerie mã may doe what he list.* But I pray you tel me, were not your *Anabaptists* punished for these their vile attempts?

[a] *Qualther episcopo, Elienſi. Anno* 1574.

The Germaine.

Yes, but they greately complained, that [b] *nothing was vsed but violence.*

[b] Bulling *aduerſ.* Anabap. *Foll.* 11.

The Englishman

So haue our Sectaries also complained to the Kings Maiesty, that [c] *they haue beene suspended, silenced, disgraced, and imprisoned for mens traditions.*

[c] *Petition exhibited to the Kings Maieſtie.*

The Germaine.

Well, let vs leaue this their impugning of the Magistracie, & come to their oppugning of the ministerie. And let vs beginne with the Vniuersities, because they are the ordinarie meanes to maintaine the Ministerie.

The Englishman.

With the Vniuersities? why? I hope they did not oppose themselues against the fountaines and Wel-springs of good learning.

The Germaine.

[d] Yes, your owne writers can tel you, that they wrote verie scornefully against the Vniuersitie degrees.

[d] *The Author of the Survey. Cap.* 26.

The Englishman.

And to tell you the truth, so did our Sectaries too. [e] *Doctors in Theologie,* (say they) *is vnlawful: It is mans ordinance without the word of God: it cannot be taken without an idle oath: it is offencive to the Church of God: it is a matter of distinction of the mindes of Ministers: it is one of the swelling titles forbidden to Ministers: it is a Relique of Rome, as are Priestes, Deacons, Archbishoppes: it is in*

[e] *These words I found in a manu-script of theirs.*

regard of the forme thereof, a manifeſt abuſe of Gods ordinance of his Miniſters, after an apiſh manner, giuing authoritie of preaching: it is an idle name to bee called Doctors, except they haue Schollers and doe teach them. &c. But what needs I produce their Manu-ſcripts? It is [a] apparent enough in their Bookes extant, that they miſlike the degrees of Doctors and Batchelors in Diuinitie.

[a] *See their addition to the firſt part of the Admon. and T. C. Lib. 2. Page 29.*

The Germaine.

Yea, but our Sectaries miſliked not onely degrees in the Vniuerſitie, but in the Miniſterie alſo. For the proofe hereof I refer you to the expreſſe words of [b] *Gerlachius* a learned man of *Tubing. Licet* (ſaith he) *titulos &c. Although thou beholdeſt with diſdaine (as it were from aboue) the titles and orders, after the faſhion of the Hypocrites and Anabaptiſts: yet with a vaine perſwaſion of knowledge and fooliſh arrogancie, whereby thou contemneſt our Countrimen in reſpect of thy ſelfe, and doeſt challenge eſpeciall knowledge to thee and thy fellowes onely:* Plus turges quam omnes Doctores et Superintendentes noſtri: *Thou ſwelleſt more with pride then all our Doctors and Superintendents. And what commeth into thy minde, that thou ſhouldeſt cauill at the degrees of Miniſters, as though it were not lawfull to ordaine ſuch degrees for the building & gouernment of the Church? Did not God himſelfe in the olde Teſtament, appoint chiefe Prieſtes and Leuites? and in the New Teſtament, gaue he not ſome Apoſtles, ſome Euangeliſtes, and ſome Paſtors and Doctors?* You ſee heere that the Anabaptiſts contemned our Superintendents & beheld with diſdaine their Titles and Offices.

[b] *Gerlach in hyper: Dan. Page. 3.*

The Engliſhman.

The Titles and Offices of Arch-biſhoppes, and Biſhoppes, are more auncient and neceſſarie, then the Titles and Offices of Superintendents are: for the Apoſtle *Peter* did (as *Clemens* hath obſerued) appoint in

in euerie Prouince, one Arch-bishop, whome all other Bishops of the Prouince should obey. And wee reade that *Dyonisius Areopagita* was [b] Archbishoppe of *Athens*, and appointed thereunto by Saint *Paul*: that *Timothie* was [c] Bishop of *Ephesus*: that *Titus* was [d] Bishop of *Creta*: that Saint *Iohn* [e] gouerned the Church in *Asia*, after his returne from *Pathmos*: that *Iames* was [f] Bishoppe of Ierusalem: that *Polycarpe* was [g] Bishoppe of *Smirna*: that *Demetrius* was [h] Bishop of *Alexandria*: that Saint *Cyprian* was [i] Bishop of *Carthage*: that Saint *Gregorie* was [k] Bishop of *Pontus*: that Saint *Chrysostome* was [l] Archbishoppe of *Constantinople*: that *Theodoret* was [m] Bishoppe of *Cyprus*. And in *Elutherius* his time which was Anno Dom. 180, when this Realme was first conuerted to Christianitie; there were (as Mr. [n] *Fox* acknowledgeth) appointed in the same, three Archbishoppes and 28. Bishops. All which notwithstanding, the fauourites of the New-fangle faction, would haue (instead of Archbishoppes) an equalitie of Ministers. *If you wil restore the church* (say the Admonitors) *to his auncient Officers, this you must doe, insteede of an Archbishoppe or Lord Bishoppe, you must make equallitie of Ministers.* Yea the [o] learnedst of them is not ashamed to write, that Archbishops and Bishops are new *Ministeries*, neuer ordained by God.

a *Clemens in compendiario christiana Religion.*
b *Volusius epist. nicholad.* I
c *Chrysost. 1. 1. Timoth. 5.*
d *chrisost. in* 1. *Tit.*
e *Euseb. Lib.* 3 *cap.* 23.
f *Euseb. Lab.* 2 *cap.* 23.
g *Tertull. de Prescript.*
h *Euseb: Lib.* 6, *cap.* 1
i *cyprian Lib.* 4. *Epist.* 8.
k 1. *Euseb. Lib.* 7. *cap.* 14.
l *Theod. lib.* 5: *cap.* 28:
m *Theod. Epist ad Leon.*
n *Tom.* 1. *Page.* 146.
o *T. C. lib.* 2. *pa* 438:

The Germaine.

[p] Although the Anabaptists pretended the forenamed equalitie, yet they sought Dominion, and laboured onely to pull the rule from others, that the rule might haue beene in their owne hands, and that they onely might haue borne the sway.

p *Gerlachius in Hyper. Dan page* 30:
q *Zuinglius in ecclesiast:*

The Englishman.

That our Puritanes doe the like, I prooue it by the late Archbishoppes experience. *You desire* (saith [q] he) *this equalitie, not because you would not rule* (for it is manifest that you seeke it moste ambitiouslie in your manner) *but because*

r *In his defence of answere to the admonition. page.* 459.

bee ause you condemne and disdaine to be ruled, and to bee in subiection. Indeede your meaning is (as I said before) to rule and not to be ruled, to doe what you list in your seuerall cures, without controlement of Prince, Bishop, or any other. And therefore pretending equality, most disorderly you seek Dominion. I speake that I knowe by experience in some of you. But let vs see what other speeches they deliuered against your ecclesiasticall Magistrates.

The Germaine.

What needes so many wordes? [a] *Gerlachius* telleth you, that they disdained them, scorned them, and rayled on them.

[a] *Gerlachius in Hyper: Dan Page 30:*

The Englishman.

Yea, but they haue not come neere our Puritans in this point. I will acquaint you with some of their speeches, which they haue belched out against the Reuerend fathers of our Church. They [b] bluſh not to say, *that Arch-bishops and Bishops are superfluous members of the body of Christ: that they maime and deforme his body, making it by that meanes a monster: that they are vnlawfull, false, and bastardly gouernors of the Church: that they are ordinances of the Deuill: that they are in respect of their places, enemies of God: that they are Pettie Popes, Pettye Antichristes, Bishops of the Deuill: that the lawes that maintaine Arch-bishops and Bishops, are no more to bee accounted of, then the lawes that maintaine stewes: and that the true Church of God ought to haue no more to doe with them and their sinagogues, then with the sinagogues of Sathan.* But not to interrupt your speech any longer, what was the cause that the Anabaptists railed on your church-gouernors?

[b] *See their Book intituled Hay ye any worke: Page 14. 15: 20: 21*

The Germaine.

Surely [c] because *they endeuoured to bring them to conformitie by compulsion.*

[c] Bulling. *aduers.* Anabap: *Fol. 19. 95, 242.*

The Englishman.

By the orders of our Church, and lawes of the Realme, there

there is required of our Ministers a subscription to his Maiesties lawfull authoritie in causes ecclesiasticall, to the Articles of Religion, to the Booke of Common Prayer, and to the orders, rites and ceremonies of our Church.

Now because our Church-gouernours doe (according to their duetie) depriue those of their liuings, that refuse to subscribe hereunto: The Puritanes doe complaine of rigor, and reuile Gods high Priest, which Saint [a]*Paule* repented hee had ignorantly done, though that high Priest was an vsurper.

[a] Act. 23, 5.

I confesse indeede that they haue yeilded to subscribe to [b]*the Articles of Religion, and to the Kings supremacy*; but this is not sufficient, for it is a thing too manifest, with what libelling and rayling, the forme of our Seruice, of our ceremonies, of our apparrell &c. hath bene depraued and shamefully slaundered by these factious spirits. They haue blazed and diuuled abroade (as shall heereafter be shewed more at large) that the *Communion Booke was culled and picked out of the Popish dunghil, the Masse Booke: that it is Papisticall: that it were better to conforme our selues in outward thinges to the Turkes, then to the Papists.* It behoueth therefore the reuerend Fathers of our Church, to compell them to subscribe, not onely to the Articles of Religion, and to the Kinges supremacy, but to the Communion Booke also, and to the Discipline of our Church.

[b] *See their petition to the King.*

Neyther ought they to thinke, that they are too rigorously dealt withal, if that they be compelled & vrged to shew their conformitie in all things; seeing that the same course is taken in all other churches for the repressing of scisme. To insist onely in one particular, whosoeuer is made Minister at *Geneua*, he sweareth to keepe [c] *all their ecclesiasticall ordinances.* Yea we reade [d] that Master *Calvin* procured a generall oath to bee taken throughout the whole Citty of *Geneua*, for the approbation thereof. Now why should not our Reuerend Bishoppes haue

[c] *Vide leges Genevenses. Fol.*

[d] *Vide Bezam in vita Calvini.*

as free libertie to doe the like? But tell me, did not your *Anabaptists* require a secret subscription of their followers?

The Germaine.

Yes, although they would not yeeld their conformitie with vs in obseruing the good lawes and ordinances of our Church: yet priuately (as [a] *Sleidan* reporteth) they gaue their mutuall faith, and oath each to other.

[a] *Sleidan. L. 6*

The Englishman.

So haue our Sectaries also required a secret subscription vnto such a new forme of discipline, as *T. C.* with his adherents (after many meetings, plottings and ploddings) had deuised. To verifie what I haue said, at a [b] conuenticle in *Couentrie* they subscribed vnto the practice of the greatest part of their platforme. And at a [c] Conuenticle in Cambridge (where they corrected, altered, amended and perfected their Booke of Discipline) they voluntarily agreed amongst themselues, that so many as would, should subscribe to the said booke. Yea, in their booke of pretended holy Discipline, it is ordained, that the Ministers shall admit none to the holy communion, except they submit themselues to their Discipline.

[b] *Anno. Dom.* 1588.

[c] *Anno. Dom.* 1589.

Thus you see that although our Sectaries refuse to subscribe to the good orders of our Church: yet they themselues require a subscription, both of the Clergie and the Laytie. But I pray you, what were the thinges which they refused to subscribe vnto? were they matters substantiall, or accidentall and ceremoniall?

The Germaine.

What neede you aske me this question? Maister [d] *Zuinglius* telleth you, that they *went about innouations of their owne priuate authoritie in those Churches, where the Gospel is truely taught, and that in externall things.* [e] Againe, he calleth them *authors of contentions, and troublers of the Church, because they strone about externall matters.* Maister [f] *Bullinger* also prooueth them to be *contentious, because*

[d] Zuinglius *de Baptism.*

[e] Zuinglius *in eccles. tast.*

[f] Bulling *aduers. Anabapt.*

cause they troubled and diuided the Church for externall matters: grounding his argument vpon these wordes of Saint Paul: [a] *If any man lust to be contentious, wee haue no such custome, neyther the Churches of God.* [a] 1. Cor. 11. 16

The Englishman.

Our Puritanes likewise dissent from vs in thinges accidentall and ceremoniall: As for example, the Cappe, the Surplesse, &c. are (as both [b] *Peter Martir*, and [c] *Theodore Beza* doe confesse) *adiaphora*, that is, thinges in their owne nature indifferent: and yet neuertheless, we haue many Ministers in England, ỹ are of so peruerse a nature, as that they will rather loose their liuings, and forsake their callings, then weare them. But in so doing, what doe they else but make known to the world their insolency and folly? For [d] (as Doctor *Whitakers* speaketh in our behalfe) *In rebus adiaphoris non improbandam esse communem ecclesiæ consuetudinem concedimus, et eam improbare, insolens et insanum esse dicimus cum Augustino*: We graunt that the custome of the Church, is not to bee disalowed in thinges indifferent, yea, wee auouch with Saint *Augustin*, that it is insolency and meere madnesse to disalowe the same. But proceede.

[b] *Peter Martyr in Epist. 3.*
[c] Beza *in epist. 8. & 12.*
[d] Whitaker *de Eccles. controuers. 2. quæst. 4. in respons. ad Grimmum. Bellarmini arg.*

The Germaine.

Hauing shewed their dealing with our Arch-ministers: it remayneth that now I come to their practises against our inferiour Ministers, the learned & obedient Cleargy of the Church in *Germanie*.

The Englishman.

What? did they quarrell with them too?

The Germaine.

Yes, they bitterly inueighed against them, saying, [f] *that they were not ordinarily and lawfully called, because they were not called by the common people.* [f] Bulling. fol. 1. 11. 18.

The Englishman.

Our Admonitors say likewise in plaine tearmes, that

Admon. 12 Foll, 1. we *haue neyther a right Ministerie of God, nor a right gouernment of the Church*. And they do also with your *Anabaptistes* pretende this to bee a speciall greeuance of theirs: namely, that the common people of euery congregation may not elect their owne Ministers. Yea, read these places [a] of *T.C.* his writings, and you shall see what a plausible course he taketh, to winne the fauour of the vulgar sort. He telleth them that they are iniured in many things, and intitleth them to a great interest in sundry Church-matters, *viz.* that *they ought to choose their Ministers: that imposition of handes should bee in their names: that the censures of the Church should be executed with the peoples consent. &c.* But what other things haue you obserued in these your quarelsome Sectaries?

[a] T.C, *Lib.* 1, *Page* 35. *Lib.* 2, *page*, 121, 122, 125. 126, 229. *&c*

The Germaine.

They cried out against benificed men, and said, that [b] Bullinger *ad-neis*, Anabapt, *Foll*, 18, 102, *they had* [b] *stipends and laboured not: that they were* ventris Ministri, *Ministers of the bellye: and that they* could not teach truely, becausse they had great liuinges.

The Englishman

Soe doe our Sectaries likewise beat the Pulpit, and cry out against Non-residents, & double benificed men, and tell the people, that they are *Idoll sheapheards, dumbe Dogges, no Ministers: and that they doe fleece, but not feed their flockes.* And this they doe, not to reforme them, (for they speake it vsually behind their backes) but to defame them: not to promote the Gospell, but to bring them into hatred with the people, that therby they themselues may the rather preuaile in their enterprises.

[c] Isai. 56, 10. Ezekil 3 18. [d] Ier, 48, 10. *Isai*, 62.6, *Act.* 20. 28. 1. Peter. 5 2. [e] *Concil. chalcedon. can.* 10. *Concil. Constantinopol can.* 24 *Consil. Sardicens. can*, 14, [f] *Canon*, 18, *Apost.* [g] *Distinct*, 39 *can*, *Si quis vult*, *&c*

I would not haue you thinke, that I alowe eyther of *dumbe and greedy Dogges*, which the sacred [c] Scriptures doe disalowe, or of negligent Preachers, whome [d] Gods word also doth condemne, or of Non-residents, whome the [e] Cannons of councells, the [f] Cannons of the Apostles, and the [g] Cannon lawe doth reproue: but I onely dislike their *Anabaptisticall* maner of Preaching, *viz.*

Their

Their speaking against the sinnes of Magistrates, when there are none in presence: and their girding at their fellowe-Ministers, when there is not a Minister in their congregation besides themselues. This (I take it) is not that right diuiding of the word, which Saint *Paul* commendeth to *Timothye*: this is not that giuing vnto euerie one his portion and meat in due season; which the Minister of the Gospell, as a faithfull dispenser, and steward in the Lordes house, ought to knowe. But why did your Anabaptists thus crie out against beneficed men?

The Germaine.

The onely thing which they aymed at, was that the Pastours might be expelled, that so they might succeede them. *They teach*[a] (saith *Zuinglius*) *that such cannot preach the Gospell sincerely, which haue benefices: but their hope is to haue the true pastors expelled, that they may succeede in their places: and yet they publikely protest, that they seeke for no liuing.*

[a] Zuinglius in Ecclesiast.

The Englishman.

There were a thousand of our Ministers that exhibited a supplication to the Kinges Maiestie, and therein craued, that double beneficed men should *not be suffered to holde, some two, some three benefices with cure.*

This their Petition I greatly misliked not: for I am not ignorant, how that it was decreed by the auncient fathers assembled at the counsell of *Chalcedon*, that no man should be ordained Minister of two seuerall churches, in two seuerall places. I will giue you their wordes:

[b] *Let no man be ordained Minister of two seuerall Churches, in two seuerall Cities: but let him remaine in that, vnto which he was first called. And if for vaine glorie hee shall afterwards goe to a greater congregation, let him immediately be recalled to his first charge, and in that onely exercise his Ministerie. But if one be called to another charge, let him simply giue ouer the former, and haue no interest in the same.*

[b] Con. Chalced. can. 10.

That which I misliked, was the Anabaptisticall intent of some of them, who (to my knowledge) set their hands to the said Supplication. *I am in good hope* (said one of them) *that double and triple beneficed men shall now by our meanes bee remooued, and that others of our fellowe Ministers* (he meant his factious fellowes) *shall succeede them.* But to leaue this particular, did they not seeke to take away their good name, as well as their liuings?

The Germaine.

Yes, they cryed out against our Ministers in *Germany*, and said, that *they did not themselues those thinges, which they taught vnto others.*

The Englishman.

So doe our factious Ministers likewise beare the world in hand, that all Ministers besides themselues, [a] *doe seeke onely their owne quiet, profit and credit in the world.* But what was the cause I pray you, that your Anabaptists did thus reuile, backe-bite, and slaunder your Ministers?

[a] *See their Petition to the King.*

The Germaine.

Surely, it was onely because they opposed themselues against them, and their factious proceedings. And this made *Zuinglius* (being to enter the lists against them) to say thus: [b] *Scio quibus conuitijs et quantis furoribus illorum hic me exponam: I knowe to what reproaches and to how great rages of theirs I make my selfe subiect.* And againe: *Although they maruelously slaunder vs, and dayly with new clamours reuile and backe-bite vs, yet will I neuer leaue off the defence of the truth, before their contumacy be made knowne to all men.*

[b] Zuinglius *de baptism.*

The Englishman.

The selfe same cause mooued our Sectaries also to reuile, backe-bite, & slaunder our Ministers. I wil not name the slaunderous reports, the vnchristian taunts and contumelies, *that Martin Mar-prelate, the Displayer of mens*

in their colours, Doctor *Some Painter*, and other blacke-mouthed Puritanes, haue laden the faithfull Seruants of God with. Take a view onely of T. C. his bookes, and you shall finde that hee vttereth almost nothing else, but speeches of disdaine and reproach. The especiall grace he had in writing, was in bitter inuectiues against a reuerend man, whome hee ought to haue reuerenced.

How often doth hee report *Master Doctor* in one [a] booke, in contempt eyther of the degree, or of the person? 370. times is the least. And for this verie cause doth the said learned *Doctor* compare the *Puritanes* to your *Anabaptistes*. His wordes are these: *Those that be in the Ecclesiasticall estate (and desirous to keepe the peace of the Church) I haue to admonish, that they be not discouraged from doing their duties, because of the slaunderous reports, & vnchristian tãũts & cõtumelies, that our vnquiet brethren lade them with: knowing that it hath been the vsuall practice of all Sectaries and especially of the Anabaptistes.* But to proceed, to what end did they thus slaunder them?

[a] *In his first reply.*

[b] Doctor Whitgift *in his preface to the Reader.*

The Germaine.

Their end and purpose in slaundering and reuiling of their bretheren, was (as [b] *Zuinglius* testifieth) *to winne credit vnto them-selues, and to discredit those that set them selues against them.*

[b] Zuinglius *in ecclesiast.*

The Englishman.

At the selfe same marke haue our rayling Sectaries aymed. But tell me, why did your Sectaries seeke to winne credit vnto themselues?

The Germaine.

Why? Surely, because (as [c] *Bullinger* recordeth) *they attributed much vnto them-selues, and pleased them-selues verie well: but other men they condemned, and therefore their mindes were full of pride, and contempt.*

[c] Bulling *aduersus Anabapt.*

The Englishman.

Your *Anabaptistes* come not neere our Sectaries in pride

pride and contempt: for euery young vpstart doth think him-selfe to be farre wiser, then the graueſt man in the land. They did not [a] long ſince, ſingle them-ſelues from their fellowe labourers in the Countrie, and thought them not worthy to be acquainted with their enterprises. None (forſooth) but ſuch as were of their [b] owne humor were called to their aſſemblies, or rather conuenticles. But what do I mention their contempt of their fellow Pariſh-prieſtes? They are ſoe full of ſeditious ſingularitie, and ouer-weening contempt, as that they contemne the reuerend fathers of our church: & grudge that biſhops are allowed to be of the vpper houſe of Parliament. The Authour of the Humble motion wiſheth, that *in* [c] *ſteed of the Biſhops there might be preſent in the Parliament-houſe, ſome wiſe* (they account Biſhops fooles) *and graue Miniſters of eſpeciall gifts and learning, ſorted out of all the land &c.*

[a] *When they conferred about the Petition to the K. Maieſty.*

[b] *Pares cum paribus facilliſſime congregantur.*

[c] *Humble motion, Page. 52.*

The Germaine.

Yea, but our *Anabaptiſts* were ſo arrogant, as that they bragged, that they would defend their cauſe, not onelie with words, but with the ſhedding of their bloud alſo.

The Engliſhman.

So haue our Sectaries too. *Certaine of the thinges* (ſay [d] they) *which we ſtand vppon, are ſuch, as that if euery haire of our head were a life, we ought to afford them for the defence of them.*

[d] T.C. *Reply Page. 5. ſect. 9li.*

The Germaine,

Your Sectaries (I ſee) were verie audatious; but yet ours did farre ſurpaſſe them.

The Engliſhman.

Wherin I pray you?

The Germaine.

A great number of ours aſſembled themſelues together, and ſet downe (as [e] *Sleidan* witneſſeth) certaine thinges which they required the Princes and Magiſtrates

[e] *Sleidan. Lib. 5*

of

of the Prouinces of *Germanie* to reforme. Did your Sectaries euer attempt the like?

The Englishman.

Yes, to the number of more then a thousand of our Ministers, all groaning as vnder a common burden of humane rites and ceremonies, did not long since humble them-selues at his Majesties feet, to be eased and releiued in this behalfe: and set downe likewise (as your *Anabaptistes* did) certaine points, which they required his Majestie to reforme. But to proceed in order, did any of your Ministres joyne with your *Anabaptists* that were before conformable to the orders of your Church?

The Germaine.

Yes, it hapned, that one *Bernard Rotman* (who before had preached against them) [a] fell away from the truth: and began to shew himselfe a fauourer of their opinions: which thing gaue so great encouragement vnto them, as that they challenged the sound Preachers to disputation.

[a] *Vide Sleidan Lib.* 10.

The Englishman.

It hapned also amongst vs, that diuers Ministers, who (as they [b] themselues haue confessed) had subscribed to the orders of our Church, fel away from their former loue, and liking thereof, and ioyned with the Puritane faction. But you tell mee, that your Anabaptists did challenge your Preachers to dispute with them: was there any publike disputation graunted them?

[b] *In their Petition to the King.*

The Germaine.

No, and for this cause they greately complained and cried out, that the truth was oppressed: that innocent and Godly men which would haue had all things reformed according to the word of God, could not be heard, nor haue libertie to speake: and that Master *Zuinglius stopped their mouthes, and defended his causes, not by the word of God, but by the authoritie of the Magistrate.*

The Englishman.

[a] So doe our Sectaries likewise crie out, that *the Clincke, the Gate-house, the White-lyon, and the Fleete, haue beene our onely arguments, whereby wee haue proued our cause these many yeares.* But I pray you did your Ministers conferre with your Anabaptists? did they vse no meanes to reclaime them?

[a] *See their Booke entituled the State of the Church of England. Page.* 38.

The Germaine.

Yes, although there was no publike disputation granted them, yet did they conferre with them from time to time, thereby to reclaime them from their errors.

The Englishman.

I pray you what kinde of arguments vsed they?

The Germaine.

Truely, insteed of sound and substantiall arguments, they vsed sophisticall fallacies.

The Englishman.

I doe thinke that your Anabaptists doe not come neere our Puritanes in this point.

The Germaine.

Why doe you not thinke it?

The Englishman.

Beeause our Puritanes doe thinke, that they haue logicke enough, when they haue read and conned ouer *Ramus* his Logicke: and so consequently, they often vse fallacies, before euer they bee aware. They cannot (forsooth) endure to reade *Aristotles* golden Booke *de sophisticis Elanchis.*

The Germaine.

What? are some of your Students trained vp in *Peter Ramus?*

The Englishman.

[b] Yes, as it was the wisdome of the [b] King of *Babylon*, to take young Children of *Israell*, whome hee might teach

[b] *Dan.* 1, 4.

teach the learning and tongue of *Chaldea* rather then their olde men: so is the wisdome of some Ramistical Tutors, to season our greene vessels with this liquor of Puritanisme, that they may keepe the taste thereof while life remaineth. But not to interrupt your speech, what fallacies vsed they?

The Germaine.

They vsually reasoned *ab eo quod est secundum quid, ad id quod est simpliciter.*

The Englishman.

I must intreate you to expresse your minde more plainely, that I may vnderstand your meaning.

The Germaine.

My meaning is this, they vsually reasoned after this manner: [a] *Such and such thinges were not in the Apostles daies: therefore they ought not to be in these daies.*

[a] *Vide* Bulling aduers. *Anabapt. fol. 9. & 18.*

The Englishman.

This fallacie hath been the originall and wel-spring of many both olde and newe scismes: of olde as of them that called themselues *Apostolicos*, and of the *Aerians*: of new, as of the *Anabaptists*, *Brownists*, *Puritanes*, and others. To insist onely in the Puritanes, *we must* (say they) *haue surplesses deuised by Pope Adrian: Interrogatories ministred to the Infant: God-fathers and God-mothers brought in by Higinus: holy Fonts inuented by Pope Pius: crossing and such like pieces of poperye, which the Church of God in the Apostles time neuer knewe: and therefore they are not to be vsed.*

[b] *Admon. f. Page. 105.*

The Germaine.

[c] Our *Anabaptists* vsed an other erroneous kind of reasoning, which *Aristotle* calleth *To en arche aiteisthai*: which is, when a man frameth vnto himselfe certaine principles of his owne deuising; grounded neither vpon authoritie, neyther yet vpon substantial reason; and then vpon the same will conclude his purpose.

[c] *Arist. de sophisticis Elench. Lib. 1. cap. 5.*

The Englishman.

This fallacie hath allso been the foundation of many both old and new schismes: of old, as of the *Aerians*, who forsooke the Church, becausе therin were some thinges vsed, which heritickes had abused: of new, as of the *Anabaptists*, *Brownists*, *Puritanes* and others.

To insist againe in the *Puritanes* onely, they commit this fallacie in vsing these two false Principles: the one, when they say that to be inuented by the late Popes, which was not inuented by them: the other, when they say, that nothing may be vsed in the Church of Christ, which is vsed in the Church of Rome.

To begin with the first, they commit this fallacie, when they say, that the *surplesse was deuised by Pope Audrian:* for the Godly Fathers of the Church, in the purest estate therof, haue left it in writing, how that the Ministers in their times did vsually put on white garments, in the execution of diuine Seruice, and in the celebration of the blessed Sacraments. for proofe heerof I referre you to Saint [a] *Chrisostome*, to Saint [b] *Ierome*, and to the [c] Councell of *Carthage*, at which were present, two hundred and fourteene Bishops.

But what do I mention these times? it was vsed in the very dayes of the Apostles, as is apparant by the testimonie of *Hegesippus*, who (as Saint [d] *Ierome* saith) *liued neere the Apostles time.* His testimonie is this: [e] *when Iames, who was sir-named Iustus, went into the Temple, he was* [f] *appareled with a linnen, not with a wollen vesture.*

Againe, they commit this fallacie, when they say, that *God-fathers & God-mothers were brought in by Higinus:* for they were in [g] *Dyonis. Areopagita* his time, who liued in the time of the Apostles; & they haue continued in all pure times since, as apeareth by sundry learned [h] writers.

They

a *Chrysost ad Populum Antiochē. Hom. 6.*
b *Hieron. Lib. 13, in Ezechiel 44. et in Lib. 1 aduers. Pelagium. cap. 9.*
c *Concil. Carthaginens. can. 46.*
d *Hierom de scriptorib. ecclesiast.*
e *Hegesip. lib. 5. comment.*
f *Linea non lanea veste in duebatur.*
g *Dyonis. Areopag. lib. 7, de eccleſiast. Hierarchia.*
h *Tertul aduers. Marcionē lib. 3. Idem de præscrip. aduers. hæreticos, et in lib. de resurrectione carnis. Chrysost. in Psal. 14. Cyprian lib. 1. epist. 6. August. epist. ad Bonifacium & lib. de Rectitud. catholicæ conuersationis. Isidor de officiis ecclesiast.*

They do also commit this fallacie, when they say, *that crossing in Baptisme is a piece of Poperie:* for it was vsed in the Church of God, within the compasse of three hundred yeares after Christ: which was long before the Mysterie of iniquitie did begin to worke: and hath been vsed in the Church of God euersince.

For the justifying of what I haue said, I referre you to the writings of [i] *Tertullian*, [k] *Iustine Martyr*, [l] *Cyprian*, [m] *Origen*, [n] *Gregorie Nizen*, [o] *Basil*, [p] *Ambrose*, [q] *Ierome*, [r] *Rabanus*, & [s] *Goulart*. But what do I cite these Fathers? [t] *Dionysius Areopagita*, who liued in the Apostles time, maketh mention of the crosse in Baptisme.

The Petioners also committed this fallacie, when they tolde his Majestie *that* [u] *the restraint of Mariage is a Popish Cannon*: for it is a Cannon of an auncient Prouinciall [x] Synode, which was confirmed in the sixt generall Synode held in *Trullo*.

But to come to their second Principle, they do (I say) commit the fore-named fallacie, in vsing a second false Principle, *viz. when they teach, that we may not vse that in our Church, which is vsed in the Church of Rome.* How false this their Principle is, I appeale to [y] *Caluin*, [z] *Iunius*, [a] *Peter Martyr*, [b] *Gualther*, and all other writers of note.

Yea, one of their owne principle writers ouer-throweth this their common Principle. These are his expresse words: [c] *If amongst the filth of their heresies, there may be found any good thing (as it were a graine of good corne in a greate deale of darnell) that we willingly receiue, not as theirs, but as the Iewes did the holy Arke from the Philistines, wherof they were vniust owners. For heerin it is true that is said: the sheepe must not lay downe her fell, because*

[i] *Tertull. de corona militis et lib. 3. aduers. Marcion.*

[k] *Iustin Martyr ad Orthodox. quæst. 118*

[l] *Cypriã. epist. 56. ad Thribaritanos, et in Lib. de vnitate ecclesiæ.*

[m] *Orig. serm. 8 in diuers. et in psal. 38. hom. 2*

[n] *Gregor. Niz. in oratione aduersus eos qui differunt baptismum.*

[o] *Basil de spiritis Sancto. cap. 27.*

[p] *Ambros. in lib. de iis qui mysteriis initiantur.*

[q] *Hierom. in Ezech. 9.*

[r] *Rabanus lib. 4. de institut. clericor. cap. 5.* [s] *Goulart in Cyprianum.* [t] *Dyonys. Areopag. de ecclesiast. Hierarch. cap. de baptismo.* [u] *See their Petition to the King.* [x] *Synod. Laodicen. can. 52.* [y] *Caluin in Exod. cap. 23. vers. 24.* [z] *Iunius in Academ.* [a] *Peter Martyr in an Epistle to Hooper.* [b] *Gualthyer to N. and M.* [c] *T. C. in his Epist. præfixed before his second Booke*

cause she seeth the Wolfe cloathed with it. Yea, it may come to passe, that the Synagogue of Sathan, may haue some one thing at some time with more conuenience, then the true and Catholike Church of Christ. Such was the ceremonie of powring water once onely vpon the Child in Baptisme vsed with vs, and in the most reformed Churches which in some age was vsed by those of the Ennomian heresie.

Loe heere, I haue wounded their *Goliah* with his owne sword. Let vs goe on.

The Germaine.

The *Anabaptists* vsed a third fallacie, which [a] *Aristotle* calleth *to para(to)to me nition, o aition tithenai*, that is, the taking of that for the cause of a thinge, which is not the cause. For they reasoned (as both [b] *Bullinger* and [c] *Zuinglius* doth report) on this manner: *your Ministers cannot teach truly, because they haue great liuinges.*

[a] *Arist. de sophis: Elench, Lib. 1. cap. 5.*
[b] Bullinger *aduers. Anabapt.*
[c] Zuinglius *in lius* ecclesiast.

The Englishman.

Our *Puritanes* haue commited the same fault in sundrie places of their writinges: as namely, when they condemne Surplesses and other particulars, because (as they saye) [d] *they worke discord, and do hinder the preaching of the Gospell*, when as the apparell is not the cause thereof; but it is the sinister affection, the contentious minde, the peruerse and the rebellious nature of man.

[d] *Admonition Page. 241. sect. 2.*

Againe, they vse this fallacie, whē they say that [e] *ministers do now run, and ride for benefices, and by vnlawful sute and buying, prevent other suters, because the congregation hath not authoritie to call Ministers*: For this is not the fault of the calling, but of the man.

[e] *Admonition page. 42. sect. 23.*

And againe, the booke of ordering of Ministers and Deacons set forth by this Church of *England*, requireth, that whosoeuer is to be admitted into the ministry, should be so tried both for learning and life, as Saint *Paul* requireth 1 *Timoth. 3.* and *Titus. 1.* Now the [f] *Puritanes* do ascribe the neglect of this dutie to the rule appointed, as

[f] *Admonition, page. 36. sect. 1*

if

if we should call the Law euill, because some Lawyers in their office do swarue from it.

T.C. also played the Sophister, when hee condemned our prescript forme of seruice or Liturgie, [a] *because* (as he said) *it maintayneth an vnpreaching, an vnlearned, and vnlawfull Ministerie*, for it is not the prescript forme of seruice that maintayneth vnlearned Ministers, no more then it is the word of God that engendreth heresies.

[a] T.C. rep. page. 104. sect. 3.

But what other fallacie committed your *Anabaptistes*?

The Germaine.

They committed (as you may reade in our Germaine writers) an other faulte in reasoning, which *Aristotle* [b] calleth *sophisma para to epomenon*, that is, when eyther there is an erroneous consequence, or els none at all. They did licentiously wring or wrest the Scriptures to serue their owne turne, and quoted many places of Scripture, from which they could inferre nothing by necessarie consequence.

[b] *Aristotle de sophisticis elench. lib. 1. cap. 5.*

The Englishman.

It hath been the tricke of Heritikes & Schismatikes in al ages, to fill the margents of their bookes full of places of Scripture, that by this meanes they might the more easilie deceaue the simple people, and make them think, their whole bookes to be Scripture and nothing els but Scriptures, when as in deed they wrong from the Scripture that sence, which the words themselues would not beare.

To insist onely in our owne Schismatikes, they neyther care for *maior*, *minor*, nor conclusion, so they saye something. Take a view of their margents, & you shall see how vainlie they haue painted them with shameful abusing of the Scriptures.

To proone that ministring of interrogatories to Infants is a *mocking of God, and a foolish toy*, they quote,

Galat. 6

[a] Admonition 1. page, 192. sect. 2.

Galat. 6. 7. *Be not ye deceiued: God is not mocked: for whatsoeuer a man soweth, that shall he reape.*

[b] Ibidem.

To prooue that it is not in the God-fathers and God-mothers, *to performe that which they promise,* [b] they quote *Rom. 7. 15. I alowe not that which I doe: for what I would, that I doe not: but what I hate that doe I. And vers. 18. for I knowe, that in mee, that is in my flesh, dwelleth no good thing: for to will is present with mee: but I finde no meanes to performe that which is good. And verse 21. I finde then by the Lawe, that when I would doe good, euill is present with me.*

[c] Admon: page 182, sect, 1

To prooue that wee should not receiue the Communion kneeling, [c] they quote, *Exod. 20. 5. Thou shalt not bowe downe to them nor worshippe them.*

[d] Admon. page 77, sect: 3:

To prooue that Ministers are not tyed to any forme of Prayer inuented by man, [d] they quote, *1. Timot. 1. 2. vnto Timothie my naturall Sonne in the faith, grace mercy, and peace from God our Father, and Christ Iesus our Lord.*

[e] Admon. page 209,

To prooue that Archbishoppes, &c. and their Offices came out of the *Popes shoppe,* [e] they quote. *Luke 16. 25. But* Abraham *saide, Sonne remember that thou in thy life time receiuedst thy pleasures, and likewise* Lazarus *paines: now therefore is hee comforted and thou art tormented.*

[f] Admoniti: 1: page 124. sect, 1,

To prooue that there ought to be an equalitie of Ministers, [f] they quote in their Margent, *2. Cor. 10. 7. Looke yee on thinges after the appearance? If any trust in himselfe, that he is Christes, let him consider this againe of himselfe that as he is Christes, euen so are we Christes.*

[g] Admon, 1, page: 53. sect, 6it.

To prooue that Ministers should not weare Cappes, Gownes, &c. but that they should bee knowne by their voice, learning and Doctrine, [g] they quote, *Math. 26. 48. Now hee that betrayed him, had giuen them a token, saying: whosoeuer I shall kisse, that is he, lay holde on him. And verse 73. They that stood by said vnto* Peter, *surely thou art also one of them: for euen thy speech bewrayeth thee.*

To

To prooue that tyrannous Lordshippe, (as it pleaseth them to call it) *cannot stand with Christes Kingdome,* [a] they quote, *Math.* 15. 23, *But hee answered her not a worde. Then came to him his Disciples, and besought him saying: send her away, for she cryeth after vs.* And *Luke.* 16, 15. *Then hee saide vnto them, yee are they which iustifie your selues before men, but God knoweth your hearts.*

[a] *In the preface of the Admonition.*

To prooue that euery congregation had their *Deacons,* [b] they quote, *Iohn.* 13.27. *And after the soppe, Sathan entred into him. Then said Iesus vnto him, That thou doest, doe quickely.*

[b] *Admon. page 114. sect. 2.*

To prooue that ciuill Offices, ioyned to the ecclesiasticall, are against the word of God, [c] they quote. *Luke.* 9. 60, 61. *And Iesus said vnto him, let the dead burie the dead, &c.* And 1. *Timoth.* 6. 11. *But thou ô man of God, flee these thinges, and followe after righteousnes, Godlinesse, faith, loue, patience, and meekenes.*

[c] *Admon page 216. sect. 1.*

To prooue that no ceremonie, order, discipline, or kinde of gouernment may bee in the Church of God, which the scripture hath not in perticular set downe, T.C. [d] quoteth 1. *Cor.* 10. 31. *Whether ye eate or drinke, or whatsoeuer ye doe, doe all to the glorie of God.* with these & a thousand such like places, are their Margets pestered.

[d] T.C. page 14. sect. 3.

Now reduce euerie one of these into a Syllogisticall forme, and you shall see many a rediculous sequele.

The Germaine.

I see alreadie how ridiculous they are.

The Englishman

Well then, proceede to an other matter.

The Germaine.

Our Anabaptists vsed an other fallacie, which [e] *Aristotle* calleth *agnoian ton elegchon:* which is committed, when eyther the state of the question is changed, or when the aduersarie, in opposing, doth violate the lawe of opposition,

[e] *Aristotle de sophisticis elenchis. c. 21.*

oppoſition, and diſputeth not *ad idem*. To make this plaine, *Zuinglius* tooke vpon him to defend, that ſome externall things, may be brought into the Church, which are not expreſſed in the Scriptures; and they replyed, as if he had ſaid, that ſome thinges neceſſary to ſaluation, might haue beene brought into the church, which are not in the Scriptures. For they alleaged, Math. 15. 19. To which reply of theirs, *Zuinglius* thus anſwereth: [a] *I ſpeake not as you ſay me to ſpeake, I ſpeake onely of external & indifferent thinges, whereof there be many which are neyther commaunded nor forbidde by any expreſſe word of God. &c. and againe: for this that we ſpeake of, is not neceſſary vnto ſaluation, but it is externall. &c.*

[a] Zuinglius *de baptiſmo.*

The Engliſhman.

[b] *T. C.* obiected vnto the late Archbiſhoppe the ſelfe ſame text for the ſelfe ſame purpoſe: to which obiection of his, the fore-named reuerend man anſwereth with *Zuinglius.*

[b] T. C. *page 79. ſect. 5. t.*

The [c] admonitors alſo to prooue that thoſe thinges onely are to be placed in Gods Church, which God himſelfe in his word commaundeth, do quote. Deut. 4. 2. *Ye ſhall put nothing to the word which I commaund you, &c. And Deut. 12. 32. Whatſoeuer I commaund you, take heede ye doe it: thou ſhalt put nothing thereto.*

[c] *Admon. 1. page. 30. ſect. 2*

Thus you ſee, that whereas we defend that matters of order, gouernement and diſcipline, &c. may bee vſed in the Church, though they be not laide downe in the ſcriptures: they alleadge places againſt vs, which onely prooue that we muſt not, in matters of ſaluation adde any thing, which may not bee gathered from the ſacred Scriptures. But what other falſe arguments vſed they?

The Germaine.

They drewe arguments from the authoritie of the Scripture negatiuely: for which cauſe [d] *Zuinglius* thus reprooueth them: *You can finde no hole to eſcape at: for you*

[d] Zuinglius *in Elencho.*

you foolishly reason negatiuely &c. And againe, *you make the negatiue onely your foundation.*

The Englishman.

[a] A testimoy drawen from the authoritie of the Scriptures, holdeth (sayth a late learned Logitian) both affirmatiuely and negatiuely; but this maxime of his must be thus limited: *tenet in rebus substantialibus, non in accidentalibus*, that is, an argument drawn frō the authoritie of the Scriptures, in reasoning about things substantiall, or matters of saluation and damnation, holdeth both affirmitiuely and negatiuely: as for example, *God hath not layd downe this or that thing in scripture, as a matter of saluation:* therfore it is not a matter of saluation. But an argument drawne from the authoritie of the Scriptures negatiuely, in reasoning about thinges accidentall or ceremoniall, is of no force. And yet our Sectaries haue cōmoly vsed this kind of reasoning: for which cause our late [b] reuerend Arch-bishop, compared them to your *Anabaptists.* But to leaue this particular, what other sophistrie vsed your *Anabaptists?*

[a] *A testimonio diuino valet argumentum affirmatiue & negatiue. Keckerm. lib. 3. Syst. em. logic. cap. 16.*

[b] *In his defence of the answere to the Admoni. Page 590. 591.*

The Germaine.

What other? Truely, they immitated the Deuill that graund Sophister.

The Englishman.

The Deuill? Wherin I pray you?

The Germaine.

When the Deuill had taken vp Christ *into the holy City*, and had set him *on a pinacle of the Temple*, he began to dispute with him, saying: [c] *If thou be the sonne of God, cast thy selfe downe: for it is written, that he will giue his Angels charge ouer thee, & with their hands they shall lift thee vp, least at any time thou shouldest dash thy foote against a stone.*

[c] Math. 4, 6.

Lo, heere the Deuil tooke vpon him to proue, that

Christ could not possiblie breake his neck, though hee should throw himselfe head-long from the pinacle of the Temple. The place which he aleaged for the proofe thereof, is that place of the [a] Psalme, *Hee shall giue his Angels charge ouer thee to keepe thee in all thy wayes*; that is, so long as thou keepest thy selfe within the wayes of thy calling, so long shall my Angels preserue thee.'

[a] Psal 91.11.

Now compare these two places together, and you shall see, that the Deuill quoted the Scriptures verie Sophistically and subtilly: alleaging onely so much as serued for his turne, and leauing out that which made against him, viz. *to keepe thee in all thy wayes.*

The Englishman.

And did your *Anabaptists* the like?

The Germaine.

Yes, as appeareth by this speech of [b] *Zuinglius*: *They haue nothing else in their mouthes, but onely this*: docete et baptizate, *teache & baptize. Behold* (say they) *the commandement of Christ. In the meane time they doe not marke, nay in deed they will not marke, that the same thing which they so much cry vpon, doctrine, is afterward also set after, when as he saith*, docentes eos seruare &c. And againe: *we haue the word of God more cleare and plaine then yours, which is, teaching you to obserue all thinges which I haue commaunded you, and these words are put after and not before Baptisme.*

[b] Zuinglius de baptismo.

The Englishman.

Our Admonitors vsed the same Diabolicall Sophistrie, for, to prooue that there ought to be a paritie of Ministers, [c] they do quote 2. *Cor.* 10. 7. but they conceale the words immediately following, which bee these, *For though I should boast some-what more of our authoritie &c. I should haue no shame.* Out of these wordes: which they in their quotation do leaue out Maister *Cal-*

[c] *Admon. page* 24. *sect.* 1.

uin

nin gathereth the quite contrary. [a] *It was for modestie* (saith hee) *that he ioyned himselfe to their number, whome he did farre excel: and yet hee would not be so modest, but that he would keepe his authoritie safe: therfore he addeth that he spake lesse then of right he might haue done. For he was not of the common sorte of Ministers, but one of the chiefe among the Apostles: and therfore he saith, if I boast more, I need not be ashamed, for I haue a good cause.* And againe: *although the selfe same office be common to all the Ministers of the word, yet there be degrees of honour.*

[a] *Calvinin Cor. 10. 7.*

But what other false qnotations of theirs haue you obserued?

The Germaine.

Our *Anabaptists*, for the establishing of their kinde of discipline by excommunication, quoted *Math.* 18. 15. for which cause Maister *Calvin* reproueth them, saying: [b] *but they are againe deceiued, in that they consider not, that the Lord speaketh in that place of secret faults: for as for those which are manifest, and giue vnto the people cause of offence, they are to be corrected by other meanes then by secret admonitions.*

[b] *Calvin aduers. Anabapt.*

The Englishman.

So did our late reuerend Arch-bishop also reprooue *T. C.* for alledging the selfe same place, to the establishing of his pretended holy discipline. [c] *Where haue you learned* (sayth he) *that Christ in the 18. of* Math. *doth appoint any generall rule for publique offences, such as negligence and contempt in frequenting publique prayers, and hearing of the word of God is? the verie wordes of Christ, If thy brother trespasse against thee, &c. do teach that hee meaneth not there of open and knowne, but of secret and particular sinnes. &c.* To conclude, thus in euerie page of their Bookes alleadge they the Scriptures; not considering that diuine *Axiome*, which a late [d] Logitian hath gathered out of the auncient Fathers, *viz.* *Testimonium Dei alieno sensu acceptum nullam in probando vim habet.*

[c] *In his defence of the answere to the admonition. page 90.*

[d] *Keckermann in lib. 3. susp. logica. cap. 16.*

But what other manner of reasoning vsed they?

The Germaine.

They did also vsually reasone[a] (as *Zuinglius* recordeth) *a facto ad ius et a non facto ad non ius.*

[a] Zuinglius *in Elencho contra Catabapt.*

The Englishman.

Our Sectaries vse the selfe same vitious and Anabaptisticall kinde of reasoning: for if you conferre or dispute with them, either about our Discipline, or about the ceremonies vsed in our Church, they will immediately reason thus:

[b] *This or that Discipline is vsed in reformed Churches beyond the Seas*: ergo *we must vse the same.*

[c] Or thus: *this or that ceremonie is not vsed in the Church of* Geneua: ergo *we must not vse it.*

[b] *Argum. a facto ad ius.*

[c] *Argum. a non facto ad non ius.*

This kinde of reasoning the Admonitors vsed in their preface to the Admonition: & it is also now a daies vsed of their Proselytes and followers, who like of nothing wel but of that which cometh from *Geneua*: I wil therefore send them to *Geneua* for an answere. [d] *We of* Geneua (saith a learned man of ỳ church, speaking of this Church of England) *doe not prescribe to any Church to followe our peculiar example, like vnto ignorant men, who thinke nothing wel, but that which they doe themselues.*

[d] Beza *contra Sarran, page* 127.

But to leaue this their sophistrie, did not your Anabaptists yeelde to the truth, when they heard it demonstrated vnto them, and these their sophismes confuted?

The Germaine.

No, they were (as[e] *Bullinger* reporteth) stubborne and wilfull, and would not recant, though they were conuicted by disputation.

[e] Bullinger *aduers.* Anabapt. *Fol.* 78. & 244.

The Englishman.

Our gracious Soueraigne was at his first entrie into this Realme [f] *entertained & importuned with informations of sundrie ministers, cõplaining of the errors, and imperfections of the Church heere, as wel in matters of doctrine as of discipline.*

[f] See the Proclamation for the authoriz.

cipline. And because the importunitie of the cõplainers, was great, their affirmations vehement, and the zeale wherewith the same did seeme to be accompanied, very specious: His Highnes caused a conference to be had at his *Honor of* Hampton Court, *in the month of Ianuary last: where before his Maiestie and his priuie Counsel were assembled many of the greatest Bishops and Prelats, and many other learned men, as well of those that were conformable to the state of the Church established, as of those which dissented.*

The successe of this conference was such as happeneth to many other thinges, which moove great expectation before they be entred into, but in their [a] *issue produce small effects.* For his Highnes and his Honorable priuie Councell *found mighty and vehement informations supported with so weake and slender proofes, as it appeered* vnto his Royal Majestie & his Honorable priuie councel, that *there was no cause why any change should be at all in that which was most impugned, the Booke of Common prayer, containing the forme of the publique seruice of God heere established, neyther in the Doctrine, which appeared to be sincere, nor in the formes and rites which were iustified out of the practise of the Primitiue Church.*

[a] *Parturiunt montes, nascetur ridiculus mus.*

All which not-with-standing, there are yet some amongst vs who continue still in their frowardnes and waywardnes; of whome we may say, as Saint *Austen* did of *Cecilian* & his confederates. [b] *Noluerunt veritati concedere ne vlli quidem.* And thus you see that our Sectaries doe, resemble your *Anabaptists* in obstinacie.

[b] *Augusti, Epist. 48.*

The Germaine.

Yea, but our *Anabaptists* changed sower into sweet, euill into good, vice into vertue. They did (I meane) [c] *cal their stubbornenesse and wilfullnesse by the name of constancie.*

[c] *Vide* Bülling. *aduers. Anabapt. fol.* 78 224.

The Englishman.

The Deuill that hath euer taught Harlots to cloath them-

themselues like honest Matrons, and vices to disguise themselues vnder the habite of vertues, hath also taught our obstinate Sectaries to call their obstinacie by the name of constancie.

[a] *These are their vsuall speeches.*

They will not recant (forsooth) [a] *least their followers should thinke them to be inconstant.*

They are now ashamed to subscribe to the Orders, Rites, and Ceremonies of our Church, because they haue euer hitherto *constantly with-stood them.*

[b] *August, Epi. 48.*

But to these may we fitly say, as Saint *Austen* said to the like in his time: [b] *Est confusio adducens peccatum, et est confusio adducens gratiam & gloriam. Confusio adducit peccatum cum erubescit quisq; mutare sententiam, ne aut inconstans putetur, aut diu errasse seipso indice teneatur. Confusio autem adducit gratiam et gloriam, cum erubescit quisque de propria iniquitate, et penitendo in melius commutatur. Quid ergo ad hæc dubitas tenere quod sentis, nisi quia ad id quod non sentis, vel aliquando sensisse confunderis, & dum erubescis corrigere errorem, non erubescis permanere in errore, quod vtique potius erubescendum fuit?*

The Germaine.

Your Sectaries did (as it seemeth by your late speeches) lately impugne your Booke of Common prayer: I will therefore now in the next place (taking occasion heereby) speake of prayer.

The Englishman.

What? did they impugne your prescript forme of prayer too?

The Germaine.

[c] *Gastius de-error. Catabap.*

Yes, as ye may reade in [c] *Gastius*, and in other of our Germain-writers.

The Englishman.

So doe our Sectaries also impugne our prescript forme of prayers: for they complaine, and cry out, that they

[a] are

[a] *are tyed to a forme of prayers inuented by man.*

The Germaine.

Although our Sectaries disliked our prescript forme of praier, yet they disliked not other formes of prayers, which they had framed to themselues.

The Englishman.

No more doe our Sectaries: for albeit they dislike our forme of publique seruice, yet they [b] *vsed* (and that since his Majesties entrie into the Realme) *certaine formes of the publique seruice of God not heere allowed.*

The Germaine.

What a bolde attempt was that? how durst they vse a forme of publique seruice, where-unto their Soueraignes authorizement was not first procured? Suppose that his Highnes would haue allowed their Liturgie, yet what a point of disorder & confusion was it, that the feete should runne without the head? It was decreed in the Counsell of [c] *Carthage*, that no man should vse the formes of prayer, which he frameth to himselfe, without conference with the bretheren, which are better learned. How durst they then vse their forme of seruice, before they had conferred with your learned and obedient Cleargie about it?

The Englishman.

Well, let that passe, and let vs come now to some other matter.

The Germaine.

To what other matter?

The Englishman.

Hauing shewed their oppugning of your forme of publique prayer: it remaineth that you relate their oppugning of your administration of the Sacraments.

The Germaine.

What Methode should I obserue in speaking of the Sacramentes?

The Englishman.

Whereas there are two Sacraments, viz, Baptisme, & the Lordes Supper: order requireth that you first speake generally

[a] Admon. page 77. sect. 3.

[b] See the Proclamation for the authorizement of an Vniforme.

[c] Concil. Carthagimens. can. 23.

nerally of them both togither, and then particularly of either of them.

The Germaine.

Well, I am content.

The Englishman.

Proceed then when you please.

The Germaine.

Our Anabaptists taught, that the worde of God must of necessitie be preached before the administration of the Sacraments: alleaging (as [a] *Zuinglius* reporteth) Math. 3 12. to proue the same.

[a] Zuinglius *de Baptis.*

The Englishman.

Our [b] Admonitors doe in effect say the same thing, & doe quote the selfe-same place of Scripture for the proofe thereof. Yea, [c] *T. C.* saith flatly, that *there must of necessitie the word of God be (not read, but) preached vnto the people, amongst whome the Sacraments are ministred.*

[b] *Admon page* 89.

[c] T, C. *Reply. Page.* 125

The Germaine.

And doe you holde this doctrine to be erroneous?

The Englishman.

We holde, that preaching before the administration of Baptisme, and the Lords Supper, is not (as *T. C.* & your Anabaptists would haue it) *de necessitate Sacramenti*, that is, so necessarily joyned with the administration of these Sacraments, as that they may not be rightly administred, though the worde be not at the same time preached. But to leaue this discourse of the Sacraments in generall, let vs nowe speake of eyther of them in particular.

And first of all, let mee request you, that you would vouchsafe to relate their opinions concerning Baptisme.

The Germaine.

Their opinions concerning Baptisme were these: 1. they held, that the Minister is [d] *de ipsa baptismi essentia*, of the essence of Baptisme, that is, that the being of the Sacrament doth so depend vpon the Minister, as that it is

[d] *Vide* Zuinglium *de baptismo, et Caluin Instit. lib.* 4. *c.* 15. *sect.* 16.

no

no Sacrament, if it be not celebrated by a Minister.

The Englishman.

We holde that the Sacrament (to vse Maister [a] *Calvins* words) *is not to be esteemed of his hand by whom it is ministred, but as it were of the hand of God, from whom it certainely commeth. And therfore among men if a letter be sent, so that the hand and seale be knowne, it skilleth not who, or what manner of person carrieth it: euen so it is sufficient for vs, to knowe the hand and seale of the Lord in his Sacraments, by whom-soeuer they be deliuered. Heerby is the error of the* Donatists *cõfuted, who measured the vertue and worthynesse of the Sacrament, by the worthynesse of the Minister.*

[a] *Calvin. in loco citato.*

Heereby also is confuted the errour of *T. C.* who auoucheth that [b] *on this point, whether he be a Minister, or no, dependeth not onely the dignity, but also the being of the Sacrament.*

[b] *T. C. page 113.*

The Germaine.

This their forenamed opinion made our *Anabaptists* (as Maister *Calvin* sayeth) [c] *furiously to vrge rebaptization, denying vs to be rightly baptized, because we were baptized by wicked and idolatrous persons in the Popes Church.*

[c] *Calvin. Inst. 1. lib. 4. cap. 15 sect. 16.*

This also made them to holde, that Baptisme ministred by lay-men, or by women, was not effectuall.

The Englishman.

Our Sectaries hold that the Baptisme of women, [d] *is no more the holy Sacrament of Baptisme, then any other dayly or ordinarie washing of the childe: and that those which haue been baptized by women ought to be rebaptized: against whose folly* (to vse *Calvins* words) *we shal sufficiently bee defended, if wee thinke that we were baptized not in the name of any man, but in the name of the Father, of the sonne and of the holy-ghost.*

[d] *T. C. page 113.*

Ibid.

Let not this my speach cause you to thinke, that women are permitted with vs to bapitze, as some slaunderous Puritanes haue informed some reuerend men be-

yond the Seas; nor that I goe about to prooue, that women may lawfully baptize. For God forbid that I should teach thē to vsurpe an office wherunto they be not called: Onely I withstād this errour, viz: that baptisme ministred by women, *is no more the holy Sacrament of Baptisme, then dayly or ordinarie washing*: for I hold *that although* (to vse S^t. *Augustnes* words) [a] *it be vsurped without necessitie, and is giuen of any man, to any man: yet that which is giuen cannot be said not to be giuen, albeit it may rightly be said, not to be rightly giuen.*

[a] *August. lib. 2 contra epist. Parmen. c. 13*

The Germaine.

Our *Anabaptists* by vrging these thinges before named, *brought* (as [b] *Bucer* truely reporteth) *Baptisme into contempt*

[b] *Bucer in his censure vpon the com. Booke*

The Englishman.

Our Puritanes by their teaching, that Ministers are *de ipsa baptismi essentia*, of the being of baptisme; by their auouching that the word of God must of necessitie be preached before the Administration of Baptisme; and by their denying the necessitie of Baptisme, haue made men thinke that the externall signes of this Sacrament is but a bare ceremony, and in no sence necessarie to saluation. Thus doth their Doctrine tend to the derogation of this holy Sacrament. Therfore I may say of these our factious Teachers, as [c] *Caluin* doth of your Anabaptists: *Though they say, that the grace of God towards vs, is not diminshed if Infants be not admitted to Baptisme: yet I will shew that it is much diminished: for we must esteeme the grace of God, especially by the declaration therof, which he maketh both by his word & Sacraments. Seeing therfore that Baptisme is now ordayned, that the promise of saluation may be sealed in our bodies, as it was in times past in the people of the* Iewes: *Christians should be depriued of a singuler consolation, if their children should be secluded from this confirmation, which all the faith-full haue at all times inioyed, that they should haue the visible*

[c] *Caluin aduers. Anabapt.*

signes.

ſigne, whereby the Lord doth ſhew and witneſſe, that he receiueth their children into the fellowſhip of the Church.

The Germane.

Although our *Anabaptiſts* taught, that Infants ought not to be baptized: yet before they broached this their hereſie, they found fault onely with ceremonies vſed in Baptiſme, and namely, they ſaid that [a] *interrogateries miniſtred to ſucking Infants, are meere foolleries.*

[a] *Buling. Fol. 10. 214.*

The Engliſhman.

Your Anabaptiſts then fell from ſchiſme, into hereſie: for firſt (as you ſay) they ſcorned interrogatories and other ceremonies vſed in baptizing of Infants, and then afterwards did vtterly condemne baptizing of thē.

I pray God, that our Puritanes do not the like: for they haue alreadie requeſted, *that* [b] *interrogatories miniſtred to Infants, &c. as ſuperfluous may be taken away.* Yea *T. C.* hath euen in ſcornfull tearmes vttered againſt interrogatories, joyned with the Anabaptiſts. [c] *This queſtioning* (ſayth he) *can be little better tearmed, then a verie trifling and toying.*

[b] *In their petition exhibited to the Kinges Maieſty.*

[c] *T. C. page. 134. ſect. vlt.*

But farre otherwiſe ſpeaketh Maiſter [d] *Perkins* of it: for he ſayeth, that *this manner of queſtioning, was vſed euen from the time of the Apoſtles.*

[d] *Perkins in his expoſition of the creede. Fol. 4.*

I wonder then, with what face our Puritanes can tearme this queſtioning, *trifling and toying*: the which was vſed both in the dayes of the Apoſtles, and in the next age after them, as appeareth by the writings of [e] *Dyoniſius Areopagita,* [f] *Iuſtine Martyr,* [g] *Tertullian,* [h] *Cyprian,* [i] *Origen,* [k] *Baſill,* [l] *Ambroſe,* [m] *Chryſoſtome,* [n] *Caſſianus,* [o] *Auguſtine,* [p] *Cyrill,* [q] *Iſidore,* [r] *Rabanus* and others.

[e] *Dyoniſ. Areopag. de eccleſiaſt. Hierarch. lib 7.*

[f] *Iuſtin. Mart. in Apol.*

[g] *Tertul. de corona militis.*

[h] *Cyprian. epiſt. 6. & 12.* [i] *Orig. homil. 5. & 12. in Numer.* [k] *Baſil. de ſpir. ſancto Cap. 27.* [l] *Ambroſ. de Sacram. Lib 1. cap. 2. & Lib. 2. cap. 7. & Hexam. Lib. 1. cap. 4.* [m] *Chryſoſt. Homil. 21. ad populum. Antioch.* [n] *Caſſ. de Incarnat. Lib. 6. cap. 5.* [o] *Auguſt. epiſt. ad Boniſacium.* [p] *Cyril. in Catecheſi myſtagogica.* [q] *Iſidor. de Officiis eccleſiaſt. Lib. 1.* [r] *Raban. de Inſtitut. clericorum. Cap. 10.*

But to leaue your administration of Baptisme, did your Anabaptists find any fault with your celebration of the Lords Supper?

The Germaine.

Yes, they cried out (as [a] *Bullinger* also relateth) that the Lords supper was not sincerely ministred in *Germany*, according to the custome of the Apostolike Church.

[a] *Bullinger fol. 9. 18.*

The Englishman.

Our Puritanes likewise say, that our [b] *Sacraments are wickedly mangled and prophaned, yea and wickedly ministred.* Yea, they cry out with your Anabaptists, [c] *that things are not reduced to the Apostolike Church: that in the Apostles time they read not the* Nicene *creed in their cõmunion, nor fragments of the Epistle and Gospell:* [d] *that they receiued it sitting:* [e] *that then it was deliuered generally and indefinitlie, take ye and eate ye: not particularly and singularly, take thou and eate thou:* [f] *that they ministred the Sacraments plainelye not pompeously, with singing, piping, Surplesse and Cope wearing:* [g] *that they ministred them simply, as they receiued it from the Lord: wee sinnefully, mixt with mans inuentions and deuises.*

[b] *Admon. 2. Fol. 42. 43.*
[c] *Admon 1. page. 95. sect. 3*
[d] *Admon. 95. sect. 1.*
[e] *Admon. page 99*
[f] *Admon. page 100.*
[g] *Admon. page 103, 104*

Loe, this is their rayling against our sincere administration of the Lords Supper. Did your Sectaries come neare them?

The Germaine.

Yes, ours said, that we were so farre from imitating the Apostles in these thinges, as that indeede wee [h] conformed our selues to the Papists.

[h] *Bulling, fol. 9. 18.*

The Englishman.

So doe our Puritanes too: for they say, that we [i] *haue an Introite brought in by Pope* Celestinus: *that* [k] *we ministerit with wafer Cakes, brought in by Pope* Alexander; *being in forme, fashion, and substance like their God of the Altar: that we* [l] *receiue it kneeling, according to* Honorius *decree: that* [m] *we borrow from Papists these wordes: the bodie*

[i] *Admon, page 94.*
[k] *Admon, page 97.*
[l] *Admon, page 99.*
[m] *Admon, page, 101*

die of our Lord Ieſus Chriſt, which was giuen for thee, &c. and that we [a] *haue* Gloria *in excelſis brought in by* Teleſphorus. But to proceede on in theſe matters concerning the Lordes Supper, what other opinions held they?

[a] *Admon, page 10, 2*

The Germaine.

They held that we muſt not receiue the Lordes ſupper with wicked men. And for proofe thereof they alleaged 1. Cor. 5. 11. to which place Maſter [b] *Caluin* anſwereth thus: Paul *doth forbid to eate with thoſe that liue diſſolutely. That pertaineth to priuate conuerſation, not to the publike Communion. But will ſome ſay, if it bee not lawfull for a Chriſtian man to keepe company with him that is wicked, for corporal meate, much leſſe may hee receiue with him the Lordes bread: I anſwere, that it is in our power, whether we may be familiarly conuerſant with the wicked, or no, and therefore ought euerie one to flie from them: but it is not ſo in our power to receiue the Communion, or not to receiue it, therfore the reaſon is not all one: we muſt therefore note, that if the Church doe tolerate and ſuffer an vnworthy man, he ſhall doe well, that (knowing him to bee ſuch a one) dooth abſtaine from his company as much as hee can: ſo that his doing make no ſchiſme or ſeperation in the Church.*

[b] *Caluin aduerſ. Anabapt.*

The Engliſhman.

The [c] Admonitors obiected the ſelfe ſame place, to the ſame ende and purpoſe, that your Anabaptiſts did, and our late [d] Archbiſhoppe anſwered them, as Maſter *Caluin* anſwered the Anabaptiſts. But not to diſcourſe any longer about the adminiſtration of the Sacraments, did not your Anabaptiſts finde fault with your ſolemnization of Matrimony?

[c] *Admon, page 102,*

[d] *In his defence of the anſwere to the Admon, Page, 603,*

The Germane.

Yes, they did indeede.

The Engliſhman.

What I pray you?

The Ger-

The Germaine.

[a] *Chrysost in 1. ad Tim. homil. 9.*

Saint [a] *Chrysostome* an auncient Father reporteth, how that in his dayes those Maidens that kept their virginitye, vsed to weare a Garland vpon the day of their marriages, in token that they had ouercome the flesh, and the lustes thereof.

[b] *Zanchius de matrim. cap. 2.*

This ceremonie (as [b] *Zanchius* truely relateth) we retaine still in *Germany*, and that for these three especiall causes, viz:

1. Because it is (as hath beene prooued by the testimony of Saint *Chrysostome*) of great antiquitie in the Church of God.

2. Because experience teacheth vs, that it dooth much good in our Countrie: for Maidens with vs doe striue for the Garland: and so consequently, to keepe themselues Virgins, least they should bee married without a Garland.

3. Because it hath for a long time beene vsed in our countrie: and therefore none (our Sectaries excepted) doe speake against it: for (as [c] *Zanchius* speaketh in our behalfe, *res externæ &c. thinges externall which are not repugnant to the word of God, and which neyther are superstitious nor obsceane: are to be obserued according to the custome of the Countrie wherein we liue.*

[c] *Ibid.*

The Englishman.

The *Ringe* in Matrimonie is as auncient a ceremonie, as the *Garland* is: for [d] *Tertullian* (who liued almost two hundred yeres before Saint *Chrysostome* his time) maketh mention of it. Yea, I make noe question, but that it was in vse in the verie dayes of our Sauiour Christ: for Christ himselfe (as Saint [e] *Chrisostome* hath well obserued) alludeth vnto it, in that part of the Parable, *Luke 15. 22. then the Father sayd to his seruants, bring forth the best robe, and put it on him, and put a Ringe on his hand.*

[d] *Tertul. in Appo. cap. 6.*

[e] *Iubet annulum reddi, desponsationis insigne, et nuptiarum pignus, Chrysost. in Homil. de patre et duobus filiis.*

All which notwith-standing, our Sectaries do not rest satisfied

satisfied, but do make suite, [a] *that the Ringe in Mariage may be corrected.*

[a] *See their petition to the K.*

But to leaue the solemnization of Matrimony, what did your Anabaptists teach concerning excommunication?

The Germaine.

They taught, that Excommunication is a matter of saluation, and that there is no true Church, where no Excommunicaton is. *This the Anabaptists do vrge,* sayth [b] *Bullinger, that there is no true Church acceptable vnto God where there is no Excõmunicatiõ &c. To these therefore we answere, that the Church of Corinth was a true Church, and so acknowledged of Saint* Paul *to be* 1. *Cor.* 1. *before there was any vse of Excommunication in it.*

[b] Bullinger *lib* 6. *aduers.* Anab

The Englishman.

Our Puritanes doe herein (as it seemeth little differ from your Anababtists) for their chiefe Doctor [c] saith, that excõmunication, and other censures of the Church, are matters of saluation. But what other faults found your Anabaptists with the Church of Germany?

[c] T. C. *reply page* 14.

The Germaine.

What other? truely, they [d] held it to be no Church at all, and said in plaine tearmes, that it was not the true Church of Christ.

[d] *Vide* Bulling. *fol* 18.

The Englishman.

So haue our Sectaries likewise said, that our Church is not the true Church of Christ. I will acquaint you with their words: [e] *May it please your wisdomes to vnderstand, that we in England are so farre off from hauing a Church reformed, according to the prescript of Gods word, that as yet we are not come to the outward face of the same.* But tell me I pray you, had your Sectaries no cause at all to finde fault with your Church? was there no olde Popish trash remaining in it? Had you no Reliques of superstition amongst you?

[e] *Adm.* 1. *page* 34.

The Germaine.

No, but they conſtrued indeede euery thing in the
[a] Zuinglius *in eccleſiaſt.* moſt part: for which cauſe *Zuinglius* ſaith thus of them: [a] *If they were ſent of God, they would haue conſtrued in the beſt part theſe externall things, &c.*

The Engliſhman.

The like may we ſay of our Sectaries: for there is ſcarce any thing in our booke of common Prayer, which they haue not conſtrued in the worſt parte.

To acquaint you with ſome particulars, they make ſimple people beleeue, that we abſolue men from their ſinnes; when as indeede wee doe onely in the name of God, ac-
[b] Iohn. 20. 23 cording to his [b] word, pronounce to a penitent ſinner, that he is abſolued, pardoned, and forgiuen.

They do alſo beare the world in hand, that we vſe confirmation as a Sacrament, and that we adde it to make Baptiſme perfect; when as they know (I appeale to their owne conſciences) that confirmation now vſed in our church, is not to make Baptiſme perfect, but partlye, to try how the ſuerties haue performed that which was enjoyned them, when the Children were baptized: and partly, that the Children themſelues (being once of diſcretion) may with their owne mouth, and with their owne conſent, openly before the Church, confirme the ſame: and alſo promiſe, that by the grace of God, they will euermore endeuour themſelues faithfully to obſerue ſuch thinges, as they by their owne confeſſion haue aſſented vnto.

[c] *Admon. p. 98* 195. Againe, they ſay, that we [c] *make the maried man to make an Idoll of his wife; ſaying with my body I thee worſhip*: when as our meaning onely is, that the man ſhould
[d] 1. *Peter.* 3. 7 (as the Apoſtle biddeth him) [d] *giue honour vnto the woman as vnto the weaker veſſell.*

To conclude, this conſtruing of thinges in the worſt part, was a thing verie common at the late conference,

as

as appeareth by these his Majesties words: [a] *We thought meete, with the consent of the Bishops and other learned men there present, that some small thinges might rather be explained, then changed: not that the same might not verie well haue beene borne with, by men who would haue made reasonable construction of them,* &c. But to proceed to some other matters, what other opinions held your *Anabaptists?*

[a] *See the Proclamation for the authoriz.*

The Germaine.

Why do you thus weary mee with relating their opinions? Maister [b] *Bullinger* telleth you that there was *no stay in them, but that daylie they inuented new opinions, and did runne from errour to errour.*

[b] *Bullinger. fol. 18.*

The Englishman.

How new-fangle likewise our Nouellists are, it appeareth by their often correcting, altering, and amending of their plat-forme of Discipline.

But what need I produce any arguments to proue this? T. C. and his adherents, in one of their examinations in the Starre-chamber, did confesse and auouch it vpon their oathes, [c] *that there were then* (after many meetings which they had) *some thinges in their draught of discipline, wherein they were not resolued.* And I verily perswade my selfe, that if our obstinate Ministers were pressed vpon their oathes, they would (notwithstanding all their ploddings together) acknowledge, that they are not resolued in all pointes what they would haue.

[c] *See the Suruey of pretented holy discipline.*

Yea, this their affectation of noueltye was such, as that it moued the Kinges Majesty, to giue this admonition to all his Subjects: [d] *We doe admonish all men, that hereafter they shall not expect nor attempt any further alteration in the common and publique forme of Gods seruice, frō this which is now established: for that neyther wil we giue way to any to presume, that our iudgement hauing determined in a matter of this waight, should be swayed to alteration by the friuoulous suggestions of any light spirits: neyther*

[d] *See the proclamation before alleadged.*

are wee ignorant of the inconueniences that doe arise in gouernment, by admitting innouation in things once setled by mature deliberation: and how necessarie it is to vse constancie in the vpholding of the publike determinations of States: for that such is the vnquietnesse and vnstedfastnesse of some dispositions, affecting euery yeare newe formes of thinges, as if they should bee followed in their inconstancy, would make all actions of states ridiculous and contemptible. &c.

And thus you see, how that our Sectaries doe affect new formes of thinges, inuent new opinions, and runne from errour to errour, as your *Anabaptists* did.

But what do you conjecture to be the cause, that these your Sectaries did thus runne from one new opinion to another, and were not of a more stayed and setled judgment?

The Germaine.

Truely, it was (as I conjecture) because they contemned and disdained the olde Fathers of the Church, and thought it the loosing of good houres, to peruse their writinges.

The Englishman.

It greeueth me to see how lightly our Sectaries also esteeme of the classicall and principall Doctours of the Church (next the Apostles of Christ, and their next succeeders) whome they ought to [a] reuerence, and to doe a kinde of homage to their very names, & to acknowledge that of them all, which was said of [b] two of them, *viz: that they are euen the Hammets of Heretickes, and the eyes of the world.*

[a] *Ego illos veneror et tantis nominibus semper assurgo. Senica. lib. 8. epist: 65.*

The Germaine.

Why? how do the account of these Starres and Ornaments of learning?

The Englishman.

How lightly they account of them, the verie words of T.C. doe

T. C. doe make proofe: who, when he was vrged with the testimonies of *Ignatius*, *Tertullian*, *Cyprian*, *Ierome*, *Augustine*, and others, cryed out, that [a] *truth was measured by the crooked yard of time.* Yea, hee tearmeth the seeking into the Fathers writinges, [b] *a raking in Ditches.*

[a] *T. C. lib. 1. page. 154.*

[b] *T. C. lib. 1. page 114.*

The Germaine.

And do they make the same reckoning too of auncient Councels and Synodes?

The Englishman.

Yes, the Conncell of *Nice*, of *Neocesarea*, of *Gangren*, and of *Orleance*, being quoted to prooue the authoritie of the Church in thinges indifferent: [c] *T. C.* complayned, that he was *pestered with such a kinde of authoritie, instead of* Isai, Ieremie, Saint Paul, *and* Saint *Peter.*

[c] *T. C. Lib. 1. page. 29. 32.*

The Germaine.

It is likely that they esteemed verie lightly of the writings of heathen writers, seeing that they made so small reckoning of auncient Councels and Synodes.

The Englishman.

True, and did your Sectaries make any greater account of them?

The Germaine.

Ours? no, there was one *Iohn Mathew* their principal prophet, that cõmaunded (as [d] *Sleidan* testifieth) euery one of his followers, to bring all his bookes whatsoeuer, (sauing the Bible) to bee publikely burned, which was accordingly performed.

[d] *Sleidan. L. 10*

The Englishman.

Belike then they were of opinion, that all gentile learning should bee abandoned from the lips of Christians.

The Germaine.

Yes, and especially from the lippes of Preachers.

The Englishman.

[e] Saint *Augustine* writing against *Petilian*, telleth vs, ỹ the said *Petilian* his aduersarie did accuse him *for a Logician*

[e] *August. Lib. 3 contra Petilian. cap. 16.*

gician, and did bring Logicke it selfe to her tryall before the people, as the mistresse of forgery and lying: and because he shewed some Rhetoricke, did note him by the name of Tertullus the Orator, and charged him with the damnable wit of Carneades the Academicke. Your Anabaptists (I see) were of *Petilian* his humor.

The Germaine.

True, and are not your Sectaries so too?

The Englishman.

Yes, *My heart* (saith one of them, in a certaine Schismatical[a] Booke that is very rife amongst our Puritanes) *waxeth colde, and my flesh trembleth to heare you say, that a Preacher should confirme his matter out of the Fathers and humaine writers: doth preaching consist in quoting of Doctors, and alleadging of Poets and Philosophers? In what part of his commission hath a Minister warrant so to doe?*

[a] *Intituled, the state of the church of England. page.* 25.

The Germaine.

In what part? doth not Saint *Paul* himselfe alleadge [b] *Aratus*, [c] *Menander*, and [d] *Epimenides*, who were all heathen Poets? Is not this a sufficient warrant for a Minister? But I see the reason why both your Sectaries, and ours, doe take such vehement exceptions against Poets and Philosophers.

[b] *Act*, 17, 28.
[c] 1 *Cor*, 15, 33
[d] *Tit*, 1, 12,

The Englishman.

What is the reason?

The Germaine.

Surely, as [e] *Petilian* dispraysed Logicke and Rhetoricke, because hee himselfe was ignorant in those Artes: so doe our Sectaries contemne all Gentile learning, and blame men that make vse of it, because they thēselues are ignorant therin.

[e] *Vide August. Lib*, 3, *contra Petil. cap*, 16:

The Englishman.

Is this the cause thinke you?

The Ger-

The Germaine.

Yes doubtlesse: for (as [a]*Nazianzene* saith) *non vlla dispicienda disciplinæ cognitio, cum de genere bonorum scientia sit omnis, &c. there is not any knowledge of learning to be dispised, seeing that al science whatsoeuer, is in the nature and kinde of good thinges. Rather those that* [b] *dispise it, we must repute clownnish and sluggish altogither, who would be glad that all men were ignorant, that their owne ignorance lying in the common heape might not be espied.*

[a] *Greg, Nazianz: in Monod*

[b] *Ipsam spernentes et rusticos et planè ignauos existimare debemus*

The Englishman.

Well, then they are like the Foxe that despiseth the Grape, which himselfe cannot reach.

The Germaine.

Nay, they are rather like that old Foxe, who hauing had a mischance and lost his tayle, went straight waye to the Beastes of the same kind, and fell to perswade them euery one to cut of his tayle, pleading the waygthtinesse and combersomnesse of it, with many the like cicumstances: but the matter comming to be throughly examined and scand, it was found, that the crafty Foxe did it, onely to couer his owne deformitie, which (if to be without tayles had once become a fashion) should neuer haue been espied.

But to speake in earnest, there were other reasons besides this, why our Sectaries dispise all Gentile and Prophane learning.

The Englishman.

What other?

The Germaine.

It appeareth by the preface of *Luther* vpon the Epistle to the *Galathians*, that our *Anabaptists* condemned the graces and workes of God, for the indignitie and vnworthynesse of the persons and subjects in whome they were found.

The Eng-

The Englishman.

So do our Puritanes likewise contemne the writinges of the Gentiles, because the authors therof were wicked, prophane, and superstitious Idolators. I speake what I knowe to be the opinion of some of them.

The Germaine.

To such may you fitly say, as *Ierome* said to *Ruffinus* in his time: *volo sis api argumentosa, similis &c. I would haue thee like the wittie discoursing Bee, which from a Nettle gathereth hony.* But let vs leaue this particular, and proceed in order to some other matter.

The Englishman.

No, before I leaue this particular, let me shew you how greatly they esteeme of their owne writers.

The Germane.

What? doe they preferre them (as our *Anabaptists* did theirs) before the auncient Fathers, who were the verie pillers of Religion and Christianitye in their dayes?

The Englishman.

Yes, and before all the best late writers too. For the justifying of what I haue said, I wil acquaint you with the expresse words of some of T. C. his proselyts and followers. *I thanke God* (quoth one [a] of them) *I haue satisfied in part my longing with* T. C. *of whome I thinke, as she did of* Salomon. *Wee want Bookes* [b] (sayd an other) *whereby wee may come to the knowledge of the truth, I meane* T. C. *his Bookes.* Yea, T. C. (saith the DISPLAYER OF MEN IN THEIR COLOVRS) *is a man as well able to iudge, as all the Lord Bishops in Christendome.*

[a] F, to L, Anno Dom. 1586

[b] F, to G, Anno Dom, 1586.

Heu serui regnant;
famuli dominantur;
Asselli
Ornantur phaleris:
de phalarantur equi.

But

But to proceed, howsoeuer his Proselytes account of his Bookes, it is most true, that they are Puritan-popish, and that they haue indeed been [a] *the verie poyson of Church and Common-wealth.*

[a] *Virus ecclef. et reip.*

Not to conceale Doctor *Whitaker* his judgment touching this poynt. *Quem Cartwrightus* (saith he, speaking of his second reply) *nuper emisit libellum, eius magnam partem perlegi. Ne vinam si quid vnquam viderim dissolutius, ac pene puerilius. Verborũ satis ille quidem lautam ac nouã supellectilem habet, rerum omnino nullam quantum ego iudicare possum. Deinde nõ modo peruerse de Principis in rebus sacris at q; ecclesiasticis cantheritate sentit: sed in papistarũ etiam castra transfugit, aquibus tamẽ videri vult odio capitali dissidere. Verum ne in hac causa ferendus, et alijs etiam in partibus tela a papistis mutuatur. Deniq; (vt de Ambrosio dixit Hieronimus) verbis ludit planeq; indignus est, qui a quopiam docto confutetur.* That is, *I haue reade ouer a greate parte of that Booke, which* Cartwright *hath lately published. I pray God I liue not, if euer I saw any thing more dissolute and almoste more childish. He hath indeede great store of plausible words, but no substãce as farre as I can iudge. Furthermore, hee thinketh not onely peruersly of the Princes authoritie in ecclesiasticall affaires: but hee flyeth into the verye tentes of the Papists, from whome he would be thought to dissent with a deadlye hatred. But hee is not to be suffered in this cause, and in other partes he borroweth weapons from the Papists. To conclude (as* Ierome *said of* Ambrose) *he playeth with words, and is flatly vnworthy to be confuted of any learned man.*

Loe, this is the iudgement which this learned and iudicious Diuine gaue of T.C. his bookes, which many now a daies doe make as greate account of as of Oracles.

And thus much concerning our Puritan-Popish teachers: now let vs come to their proselytes & followers.

The Germaine.

To their Proselytes? what! haue they any proselytes?

The Englishman.

Yes, they haue compassed sea & land, and haue made many their proselytes, and the children of error as deeply as themselues.

The Germaine.

And indeede so did our Anabaptists too.

The Englishman.

Of what sorte I pray you, were their proselytes and followers?

The Germaine.

[a] *Bullinger aduers.* Anabap.

Of what sort? Maister [a] *Bullinger* telleth you, that such *of the vulgar sort as were of contentious natures, ioyned with them, and commended their doings.* Amongst the rest, there was one *Iohn* of *Leyden*, a Towne in *Holland* (hauing none other name, by reason of his ignobilitie, being but a Cobler by his occupation) who came into the Cittie of *Munster*, which is the principall Citty of *Westphalia* a Prouince in *Germany*, and there became an egregious Anabaptist.

The Englishman.

What! were your chiefe Citties pestered with *Anabaptists*?

The Germaine.

Yes, for our Anabaptists went not to preach, in such places where the Gospell was not planted; but they insinuated them-selues into those places, wherin the Gospell had been diligently preached: and where Godly and quiet men were, there they made a sturre, raysed vp factions, and breed discord, as you may read at large in our *Germaine* writers.

The Englishman.

And to tell you the truth, so haue our Sectaries likewise insinuated themselues into those places, where the Gospell, without them, and before them was planted: and they haue disquieted the Church, and sowen the seed of contention

contention euen in our chiefe Cities, where Godly and quiet men were, before they broached their opinions amongst them.

The Germaine.

But you tell me not of what sort their proselytes are.

The Englishman.

Truly, they are (for the greatest part of them) Sowters, Coblers, and such like meane fellowes as your *Iohn* of *Leyden* was.

The Germaine.

And I pray you, what are the qualities and conditions of these fellowes?

The Englishman.

Surely, according to that Image of the world which I haue seene pictured with the feete vpwarde, to note that all thinges are turned vpside downe, do their proselytes and followers behaue themselues.

The verie Sowter and Cobler now adayes, though his art goeth not aboue the latchet, will find fault with the thigh of the picture.

The Butcher, though his skillonely be in opening an Oxe, will take vpon him to cut the Anotamie of a man.

The Taylor, though his art be in shaping of Garments, will teach Ministers how to shape their sermons to sute his affections.

The Cooke, though all his learning be in the Larder-house, and in the Kitchin, yet will hee be saucing the orders, rites, and ceremonies of the Church, and speake very saucily against them.

The Smyth, though all his learning bee in his Forge, yet will he aduenture to blowe the Coales of contention in the Church, and to forge new opinions vpon the Anuill of errour.

The Harper, if he be not harping vpon this string, the gouerment of the Church, his Harpe is quite out of tune.

The men of *Bethshemesh* will prie into the Arke of God, though they dye for it.

Uzza will put his hand to holde vp the said Arke, though he ouer throw himselfe by it.

Nadab and *Abihu* will offer strange fire, though they burne in the flames of it.

Corah and his complices, will challenge vnto themselues, the calling and office of *Moses*, though the Earth open her mouth, and swallowe them vp for it.

The *Exorcists* will take vpon them to coniure euill spirits in the name of *Iesus*, though they be ouercome by the same spirits.

Peter will goe beyond the limits of his calling, and warme himselfe at the high Priests fire; though he be brought to deny his Maister by it.

Sampson also will goe beyond the Precincts of his calling, and breake the vowe of a *Nazaret*, though he loose his strength for it.

And *Ionas* will shake off his calling too, though hee bee shaken and tossed in a tempest, and cast out of the shippe for it.

O that our Lay-Puritanes, that meddle so much in other mens callings, & so little in their owne, would learne by these fearefull examples, how dangerous a thing it is to goe beyond the limites & precincts, of their callings! God will surely require of them, for dooing more then they should, as he did of the Iewes for doing lesse: [a] *Who required this of your hands?* [b] *there are diuersitie of giftes and diuersities of operations*, though the [c] *spirit* bee but one, and God the same that worketh all in all. [d] *Are all Apostles? are all Prophets? are all teachers? are all doers of miracles? haue all the giftes of healing? doe all speake with tongues? do all interpret?* [e] *We haue many members in one body, and all members haue not one office.* [f] *If the whole body were an eye: where were the hearing? or if the whole were an eare, where were the smelling?* [g] *Seeing then*

[a] *Isai.* 1. 12.
[b] 1. *Cor.* 12. 4. 5. 6.
[c] *Ibid.*
[d] 1. *Cor.* 12. 29 30.
[e] *Rom.* 12. 4.
[f] 1. *Cor.* 12. 17
[g] *Rom.* 2. 6, 7, 8

that

that wee haue giftes which are diuers, according to grace that is giuen vnto vs, whether we haue propheſie, let vs propheſie according to the proportion of faith: or whether an Office, let vs waite on the Office; he that teacheth on teaching; he that exhorteth on exhortation.

And thus I conclude this point; beſeeching God to giue them grace to containe themſelues within the limits & liſts of their owne duetie. Now let me intreate you that if you haue obſerued the like in your Sectaries, you wold vouchſafe to relate it.

The Germaine.

Yes, [a] *Sleidan* telleth you that our common people too did not keepe themſelues within the compaſſe of their callings, but were very hot in ſeeking of reformation, and claimed intereſt in Church-matters. [a] *Sleidan lib. 5*

The Engliſhman.

But what other bad qualities had they?

The Germaine.

They were ſo wedded to their owne opinions, as that they would not endure to heare eyther contradiction or argument to the contrary. Yea, *Iohn* of *Leyden*, [b] when he heard one of the Preachers of *Munſter* begin to ſpeake againſt his opinions, hee runne ſtraight out of the place where the Preacher was, and would not vouchſafe to heare what might be ſaid againſt him. [b] *Vide Sleidan lib. 10.*

The Engliſhman.

Theſe eyes haue ſeene many of the Puritan-faction immitate your *Iohn* of *Leyden*; or rather the deafe Adder, which (as the *Pſalmiſt* ſaith) *ſtoppeth his eare at the voice of the Charmer, charme he neuer ſo wiſely.*

They haue ſeene (I ſay) many runne out of the Church when as their Preacher did but glaunce at the late factious proceedings of factious Miniſters: thinking it belike a tempting of God, to heare what might be ſaide againſt them. God almightie mollifie their preiudiciall & obſtinate

obstinate mindes, that they may be content first to trye al thinges, and then to holde fast that which is good, as the Apostle admonisheth them.

The Germaine.

Notwithstanding all this, our Sectaries are farre worse then yours.

The Englishman.

Why?

The Germaine.

[a] Ours would not communicate with them at all, that were not of their sect.

[a] *Bullinger, Fol. 77.*

The Englishman.

What! neyther in the hearing of the word of God, nor in receiuing of the Lords Supper?

The Germaine.

Yea, in neyther of them both.

The Englishman.

No more will some of our lay-Puritanes. To insist in some particulars, there was one [b] *Hacket* of *Oundell* in *Northamtonshire*, who could not endure to frequēt the Sermons which M. *Ray* the Minister of that Towne did preach, because he was conformable to the orders of the Chutch; but went to a place called *Stoake*, where the Minister fitted his humor better; & yet, there would not goe into the church, vntil the had heard the Psalme begun before the sermō, for feare he shold haue been poluted with their prayers. And there are yet many also now a dayes, who (to my knowledge) wil not vouchsafe to heare their owne preachers, but wil goe six or seauen myles to heare one of their new fangle faction.

[b] *See the conspir. page. 4*

Yea, some of them (to my knowledge) haue refused to receaue the Lords Supper at the hands of their owne Minister, because he would not suffer them to receaue it sitting; but went to an other [c] Minister that ministred it according to their owne liking.

[c] *L.*

The Ger-

The Germaine.

Yea, but I hope they did not account all men wicked that were not of their ſect, as our Anabaptiſts [a] did.

[a] *Bullinger Fol. 1.*

The Engliſhman.

Yes, our Puritanes contemne and diſpiſe all thoſe that be not of their faction as poluted, and not worthy to be ſaluted or kept company with: and therefore ſome of them (as our late [b] Arch-biſhop teſtifieth) *meeting their old acquaintance being Godly Preachers, haue not onely refuſed to ſalute them, but ſpitte in their faces, wiſhing the plague of God to light vpon them, and ſaying that they were damned, and that God had taken his ſpirit from them: and all this becauſe they did weare a ſquare Cappe.*

[b] *In his defence of the Anſwere to the Admon.*

But what other lewd qualities haue you obſerued in your Anabaptiſts?

The Germaine.

What other? it is not vnknowne to any that hath peruſed the writinges of Germain-writers, how that the Anabaptiſts haue verified the old prouerb, in ſtrayning at Gnats, and ſwallowing downe Camels.

The Engliſhman.

And it is not vnknowne to all the orders and companies of this Realme, how that our Puritanes haue verified the ſame prouerb. For albeit their throats be ſometimes ſo ſtrait, as that they will not ſwallowe downe a Gnats yet, at other times they are ſo wide, as that they will ſwallowe downe a Camel. But not to inſiſt in a matter ſo manifeſt, What other vile qualities had they?

The Germaine.

Truely this, they did ſo ſlaunder and reuile our Miniſters, as that *they ought* (to vſe [c] *Zuinglius* his words) *to be ſuſpected and hated of all Godly men, euen for their ſlanderous and curſed ſpeaking.*

[c] *Zuinglius in eccleſiaſt.*

The Engliſhman.

But your Anabaptiſts come not neere our lay-Puritanes, in abuſing of their Miniſters.

The Ger:

The Germane.

No!

The Englishman.

No verilie: for they haue imitated the vn-beleeuing *Iewes* in the [a] *Actes*, who tooke vnto them a companie of wandring cõpanions, such as stood idle in the market-place, wicked men, and gathered a multitude, and made an vprore in the whole Cittie, and came to the house of *Iason*, to fetch out *Paul* and *Silas*.

[a] *Act.* 17. 5.

The Germaine.

What! haue there been any so saucie with Gods Messengrs?

The Englishman.

Yes, there are some, who (to my knowledge) did not long since take vnto themselues, a companye of idle fellowes, such as the vnbeleeuing Iewes did, and gathered a multitude of their factious crew, and came into the verye house of God, there to checke and controle their Minister, because he had often preached against their factious proceedings, and other their impieties.

But not to insist onely in their reuiling of Ministers, haue they any thing else in their mouthes, but contumelies, slaunders, defamations, opprobrious detractions, supercilious, insolent, and vncharitable accusations of all states and conditions of men that haue any way hindred their pretended reformation?

When I consider this, I finde that the Epigrame dooth well beseeme them, which *Cornelius Agrippa* wrote of himselfe.

Inter dinos nullos non carpit Momus;
Inter heroas monstra quaeq; insectatur Hercules;
Inter damones rex Herebi Pluton
Irascitur omnibus vmbris;
Inter Philosophos ridet omnia Democritus;
Contra deflet cuncta Heraclitus;

Nesoit

Neſcit quæq; Pyrhias;
Et ſcire ſe putat omnia Ariſtoteles;
Contemnit cuncta Diogenes:
Nullus hic parcit Agrippa,
Contemnit, ſcit, neſcit, flet, ridet, iraſcitur,
Inſectatur, carpit omnia,

The Germaine.

But to interrupt you, and to ſtaye you from vttering the laſt verſe of that Epigrame: I will acquaint you with one common vice of our Anabaptiſts.

The Engliſhman.

What is that I pray you?

The Germaine.

Truely this, albeit they ſpeake much of mortification, yet were they greatly giuen to luſtfull carnalitie and vncleannes. And for further proofe heereof, I referre you to *Stanhuſius* his booke of *Meteors*, where hee hath theſe words: [a] *Anabaptiſtæ, omni ſublata diſciplina et honeſtayte, omnia libidinis genera exercuerunt.* Now what ſay you to this matter? doe your Puritanes heerein reſemble your Anabaptiſts?

[a] *Stanhuſius Lib. 2. de meteor, tractat. de Cometis.*

The Engliſhman.

I ſay of our Puritanes, as [b] *Paul* ſaid of the Corinthians: [b] *It is heard certainelye that there is fornication among them.*

[b] 1. Cor. 5. 1.

But what neede I goe by hear-ſay? I haue ſeene the man that laide *Hagar* in his boſome, becauſe *Sara* was barren. Yea, I will not acquaint you with the tenth part of what I knowe, and am able to iuſtifie.

Let vs ſee what other thing you haue obſerued in your Anabaptiſts.

The Germaine.

I haue obſerued, that albeit they were thus vicious, yet they vſually obiected againſt our Germaine Miniſters, that [c] in their cõgregations there was a manifeſt amendment of life, but in ours none at all.

[c] *Vide Bulling. L. 1. aduerſ. Anabapt.*

The Englishman.

The preaching of the word of God, (prayſed bee his holye name) hath beene effectuall in England, and hath brought multitudes from ſuperſtition, and palpable darkenes, to the true knowledge of God, &c. yet notwithſtanding ſome of our [a] Sectaries haue vſed the ſelfe ſame obiection againſt our Church. But to leaue this particular, how did they cloake theſe their vices?

[a] T. C, *Reply page*, 34 & 47

The Germaine.

Truely, they did beare the world in hand, as [b] *Zuinglius* teſtifieth, that whatſoeuer they did, they did it being thervnto mooued by the ſpirit.

[b] *Zuinglius in eccleſiaſte.*

The Engliſhman.

So did one of our Sectaries in a letter to *Hacket*, wherein he vſed theſe ſpeeches: [c] *If his moſt holy ſpirit direct you to come, come: if not, ſtay.* And againe, *the working of his moſt holy ſpirit in me ſince your departure, is mightie and great: yea, my zeale of ſpirit burneth like fire.*

[c] *See the conſpir. page.* 23.

But not to wearie our ſelues any longer, let vs heere (though abruptly) breake off this our conference.

The Germaine.

No, giue me leaue I pray you to relate the abhominable opinions, deteſtable qualities, and excecrable treacheries of ſome of our Anabaptiſts, and then we wil conclude.

The Engliſhman.

Well, proceede.

The Germaine.

There was one *Thomas Munzer* in Germanie, who taught, that God euen in theſe daies doth reueale his will by dreames, viſions, and reuelations. [d] *God* (ſaid he) *hath warranted me face to face, hee that cannot lye hath commaunded mee, to attempt the change by theſe meanes, euen by killing the Magiſtrates.*

[d] *Ipſe met mihi coram promiſit &c. Sleidan Com.* 5.

And *Phifer* his lewde companion, did but dreame in the

nigh

night time, of the killing of manye mice, and presentlye expounded his dreame of murthering the nobles. Yea, at *Saugullum* a towne in *Switherland*, one of our Anabaptists, did (as[a] *Surius* reporteth) cut off the head of his owne naturall Brother, the Parents to them both standing by. And the reason which hee had for dooing it, was (forsooth) because it was commaunded him from aboue.

[a] *Surius in coment.*

Now tell me, was there euer any such fellowes in England?

The Englishman.

Yes, there was one[b] *Hacket* that tolde the people that God had reuealed his will vnto him extraordinarily; and that he had receiued an imediate calling from God, to reforme the Church, and to call the whole world to repentance.

[b] *See the conspir. page. 42.*

There was also a[c] Puritane-Preacher, that informed the said *Hacket*, that God doth & wil from time to time raise vp extraordinary workers and helpers to his Church, as Apostles, Euangelists, and Prophets, where neede requireth. And for the proofe of this his opinion, he produced the example of one that cryed vp and downe the Streetes in Ierusalem before it was besiedged.

[c] *Conspir. page 14.*

The Germane.

Yea, but was this *Hacket* a Puritane? your Puritanes happilye will not acknowledge him to bee one of their side.

The Englishman.

Yes, that he was a Puritane, it may appeare by these his Puritane trickes, *viz:*

[d] *For the proofe of al these particulars following, I referre you to a Booke extant, entituled the conspiracy of pretended reformation. page. 4. 16. 34. 35.*

1 [d] He followed such Preachers, as did fitte his humor, and would not heare Maister *Ray* the Preacher of the Towne where hee dwelt.

2 Hee burned in desire of reforming the Church and Common-wealth.

3 Hee had some of the Brethren to fast with him, before he attempted his reformation.

4 Hee purposed to plant in euery congregation, an eldership or consistorie of Doctors, Pastors, Lay-elders and widowes.

5 He rayled on the Bishops, and on all other that withstoode this his reformation.

But what need I stand to prooue this? who knoweth not, how that he and his two counterfett Prophets, the selfe same day they arose in *Cheap-side*, tolde the said Puritan-preacher in the morning, that *reformation and the Lords discipline, should then forth-with bee established*?

They did also charge him, to put all Christians in comforte, that they *should shortly see a ioyfull alteration in the state of the Church-gouernment.*

Thus you see, how that we haue *confitentem reum*, the confession of his owne lipps against himselfe, so that there needs no more to doo; as *Dauid* spake to the young man that brought newes of the death of *Saul, os tuum contra te loqutum est, thine owne mouth hath spoken against thee.*

The Germaine.

Yea, but was that Preacher a Puritane, that auouched extraordinarie callings, by the example of him that cryed vp and downe the streets of *Hierusalem*, before it was besieged?

The Englishman.

Yes, for hee was [a] Vicar of *Sedbergh* and *Dent* in the Northren parts; and for his intollerable insolencies, and contempt of the gouernment of the church, was both depriued of that his Benefice, and deposed from his Ministerie, by the authoritie of our late Soueraignes Commission for causes Ecclesiasticall.

[a] *See the conspir. page 2.*

But to proceed in order, did there euer arise vp amongst the Anabaptists any such like Prophets as these were?

The Ger-

The Germaine.

Yes, in the moneth of Iuly, Anno Dom. 1533. a new Prophet (being a Goldsmith by his trade) arose vp amongst them: who called the multitude togither into the market-place, and signified vnto them, that it was the will of God, that *Iohn* of *Leyden* should be Emperour of all the Earth; and that hee should destroy all Princes and Potentates, but spare the common people that loued sinceritie.

The Englishman.

As your *Iohn* of *Leyden* was proclamed Emperour by the Goldsmith Anno Dom. 1533. so was [a] *Hacket* proclamed King, by his counterfaite Prophets, the three and thirteth yeare of the Raigne of our late Queene of famous memorie. But porceed on I pray you in this matter.

[a] *See the conspir. page. 96.*

The Germaine.

In the said yeare of our Lord, about the end of December, one of our Anabaptists, pretending himselfe to be diuinely inspired, and rauished in spirit, did goe through the street of the Citty of *Munster*, crying; *repent, repent, and be againe baptized, or else the iudgement and wrath of God wil quickely or suddenly ouer-whelme you.*

The Englishman.

So in the saide yeare of our late Queenes raigne, vpon the 16. of Iuly in the morning, did [b] *Hackets* said prophets goe from one *Walkers* house neere vnto *Broken-Wharfe* in *London*, and going from thence by *Watling-streete* & *Olde-change*, toward *Cheapside*, cryed out and saide: *Christ Iesus is come with his Fanne in his hand, to iudge the earth, repent England, repent, repent,*

[b] *See the conspir. page. 55-56. & the Annales in England, collected by* Iohn Stow *page. 1288.*

But now to conclude this whole discourse, what other outragious villanie committed your Anbaptists?

The Germaine.

Truly, they ioyned their forces together, and made an

instruction, as you may reade in *Sleidan* and an other of our Germaine writers.

The Englishman.

So did *Hacket* likewise commit treason against our late Queenes Maiestie, in the three & thirtith yere of her Raigne, and for the same was arraigned on the 26. of July immediately following, and[a] *by two seuerall inditements found guiltie: as to haue vttered and spoken diuers moste false and trayterous wordes against her Maiestie, to haue raced and defaced her Maiesties Armes, as also a certaine picture of the Queenes Maiestye, and did maliciously, and trayterously thrust an iron instrument into that part of the said picture that did represent the Breast and Heart of the Queenes Maiestie.*

[a] See the Annales of England page. 1289.

God Almightie, who preserued her Maiestye from the Trayterous stratagems of all her enemies, and gathered her to her Fathers in peace, preserue him likewise that sitteth on her Throne after her: and when he is gathered to his Fathers, (the woe whereof fall vpon an other age) let him goe to rest with greater tokens of his fauour, then euer to fall into the handes of such Anabaptisticall Puritanes, or any the like enemies.

The Germaine.

Euen so Lord Iesu, Amen. Amen.

Puritano-

Puritano-papiſmus:

OR

A Diſcouerie of Puritan-papiſme:

made by way of Dialogue or confe-
rence betweene a Proteſtant and
a Puritane.

The 1. Dialogue.

Where in is plainely ſhewed, that the Puritanes *haue in ſundry things ioyned with the Phariſies, Apoſtolickes, Aerians, Pepuzians, Petrobruſians, Florinians, Cerinthians, Nazarens, Beguardines, Ebionites, Catobabdites, Cathariſts, Ioninianiſts, Brownists and Papiſts.*

The Proteſtant.

COME Neighbour, let vs ſhake handes, and be friends.

The Puritane.

Shake hands with a Formaliſt?

The Proteſtant.

Why not with a Formaliſt? you will not ſticke to ſhake handes with a Papiſt.

The Puritane.

Do we ſhake handes with the Papiſts? [a] *Whileſt you compare vs to the Anabaptiſts, ſome friend of yours might thinke that you ſaid truely, becauſe ſuch, alwayes ſeeking darke and ſolitarie places, might happylie haue ſome fauou-*

[a] *Theſe are* T.C. *his words page 7. ſect. 6.*

rers

rers, which are not knowne. But when you ioyne vs with the Papists, which are commonly knowne to all men, whose Doctrine we impugne as well as you, whose markes and badges we can lesse away with then you, whose companie we flie more then you, whose punishment we haue called for more then you for your part haue done: and therefore are condemned of them as cruell, when you often times carie away the name of mildnes and moderation, which forsooth knowe no commaundement in the Scriptures to put Heretickes to death: when I say, you ioyne vs thus with the Papist, you doo not onely leese your credit, in these vntrue surmises (wherin I trust with the indifferent reader, you neuer had any) but you make all other thinges suspected, which you affirme, so that you giue men occation to take vp the commō prouerbe against you, I WILL TRVST YOV NO FVRTHER THEN I SEE YOV.

The Protestant.

Pilate & *Herod* were at great ods about priuate matters betweene themselues, but when they had to deale with Christ, they could then become friends, and conjoyne togither for his destruction: the *Pharisies* and *Saduces* were of contrarie sectes, yet were they both enimies to Christ and his Doctrine.

The Anabaptists agreed not with the Papists, yet they both sought to deface the Church of Christ, & did cleaue togither in their deuises against Christ, as the Skales of *Leuiathan*: euen so you, though ye be at enmitie with the Papists; though ye impugne their Doctrine; though ye cannot away with their markes and badges; though ye flye their company; though ye call for their punishment: yet, in defacing & deprauing of this Church of *England*, you fully joyne with thē against vs. So that as there was a day whē *Herod* & *Pilate* were made friendes, so there is (I see) a day when Papist & Puritanes are made friends. And for this cause did our reuerend Bretheren, of the Vniuer-

Vniuerſitie of Oxford obſerued this ſeauen-folde ſemblance betwixt you and the Papiſts.

a In their Epiſt dedicatory before their anſwere to the Petition.

1. *You both entitle your ſelues, the Kings afflicted ſubiects, and aboue all other, his deuoted Seruants.*

2. *You both pretende an enforcement of a ſpeedie recourſe to his Maieſtie, for a preſent redreſſe and reformation.*

3. *You both complaine, of being ouer-whelmed with indureing perſecution through loſſe of lining and libertie.*

4. *You both ground your Doctrine and Diſcipline vpon the ſacred text of Gods word and Goſpell.*

5. *You both condemne the obedience of vs Proteſtants to the lawes eſtabliſhed, to be, not for conſcience and zeale: but for morall honeſtie, and feare of temporall puniſhment, ſay the Papiſts; for their owne quiet, credit and profit in the world, ſay you.*

6. *You both renounce a publicke alteration and diſſolution of the ſtate eccleſiaſticall.*

7. *You both denie, that you exhibite your petitions, with a tumultuous ſpirit, or with a diſloyal and ſciſmatical minde.*

The Puritane.

What tell you mee of theſe thinges? theſe are but matters of circumſtance; but haue you obſerued any ſemblance in any matter of ſubſtance?

I tell you plainelye, that we defie the Pope, and his Religion: wee ſay that he is Antichriſt, becauſe he aduanceth himſelfe aboue all that is called God. For when Kinges and Emperors (to whome the name of God is communicated) doe come into the preſence of his holynes, they b muſt (forſooth) after obeyſance done in three ſeuerall diſtances, fall downe before him and kiſſe his feete.

b Lib. cerem. 1. ſect. 5. cap. 3 & lib. 3. ſect. 1 cap. 3.

And if c they be in preſence when he taketh horſe, the

c Lib. 1. cerim. ſect. 2. cap. 3.

chiefest of them must holde his right stirrop, and likewise when he lighteth off, must doe the same.

Take an example of his insolent and Antichristian behauiour. Pope[a] *Alexander* the third excommunicated the Emperour *Fredericke Barbarossa*, & tooke his Sonne prisoner in *Venice*. And when he came into the Church of Saint *Marke* there, to the ende that he might bee absolued, and his Sonne restored, the Pope hauing commaunded him to prostrate himselfe vpon the ground, & so to aske pardon, sette his foote in the necke of the said Emperour, saying it is written, *Super aspidem et basiliscum ambulabis, et conculcabis leonem et draconem.*

[a] *Naucler. generat. 40.*

The Protestant.

If the Doctrine of your consistorians and disciplinarians might take place, our Kinges of England (I feare) would in short time bee brought to the like slauerie: for doe not they teach that Princes ought to submit themselues to the Seniors of the Church, and that they ought to bee content to be ruled and gouerned, to bee punished and corrected, to be excommunicated and absolued by their discretion, and at their pleasure? *Christian Princes must remember* (sayth T.C.)[b] *to subiect themselues vnto the Church, to submit their Scepters, to throwe downe their Crownes before the Church: yea to licke the dust of the feete of the Church.* Dooth not this Puritane-popish doctrine smell of Antichristianisme?

[b] *T.C. page. 144. sect. 1.*

But to proceede, wherein doe your chiefe writers, dissent from the Popish writers?

The Puritane.

Wherein doe we not?

The Protestant.

Insist in some particulars.

The Puri-

The Puritane.

Cardinall [a] *Bellarmine*, [b] *Cardill*, [c] *Harding* and the reſt of the Popiſh Doctors teach, *that Councels and Synods may be aſſembled without the knowledge of the Emperour.*

[a] *Bellar. de concil. Cap. 12.*
[b] *Cardill in defenſ. concil. Trident. diſ. 1*
[c] *Harding. in confut. apol. Anglic. parte 5. cap. 6. ſect. 3*

The Proteſtant.

Do not your Doctors teach the ſame Doctrine? haue they not had many aſſemblies and claſſicall ſynodes, wher-unto the authorizement of the Prince was not had? is not their opinion anſwerable to their practiſe?

The Puritane.

[d] The Papiſts alſo teach, that the Emperour ought not to be ouer-ruler, or determiner in Councels and Synodes.

[d] *Bellar. Lib. 1. de concil. cap 19. Iohannes de turre cremata lib. 3. de eccleſi. cap. 22. Cardill in diſput. 2 de concil.*

The Proteſtant.

Doth not *T. C.* teach the ſelfe ſame Doctrine? [e] *no ciuill Maieſtrate* (ſaith he) *in Councels or aſſemblyes for Church matters, can eyther be chiefe moderator, ouer-ruler, Iudge or determiner.*

[e] *T. C. lib. 2. page 165. 154*

The Puritane.

Yea, but do any of our teachers deny the Kings ſupremacie, as the Papiſts doe?

The Proteſtant.

What ſay you to *T. C.* who ſpeaketh moſt cleerly, and ſeemeth to be on the Popes ſide in this matter. His wordes are theſe: [f] *The Chriſtian Soueraigne ought not to be called the head vnder Chriſt, of the particular and viſible Churches within his Dominions.*

[f] *lib. 2. page. 48.*

The Puritane.

But do any of our writers, ſpoyle the ciuill Magiſtrate of all gouernment in Eccleſiaſticall matters, as the Papiſts doe?

The Proteſtant.

Yes, the Admonitors ſay in plaine tearmes, that [g] *to theſe three ioyntly, that is, the Miniſters, Seniors, and*

[g] *Admon. page 126.*

Deacons, is the whole regiment of the Church to be committed.

Now, if the whole gouernment of the Church, is to be committed to Ministers, Seniors, and Deacons, what authoritie remaineth to the ciuil Magistrate in the gouernment of it?

The Puritane.

a These are the wordes of T.C. page. 153.

a *I answer in the name of the Authors of the Admonition, that the Prince and ciuill Magistrate hath to see, that the lawes of God touching his worship, and touching all matters and orders of the Church, be executed and duely obserued: and to see that euerie Ecclesiasticall person, doe that office whereunto he is appoynted: and to punish those which faile in their office accordingly. As for the making of the orders and ceremonies of the Church, they do (where there is a constituted and ordered Church) pertaine to the Ministers of the Church, &c.*

The Protestant.

b In his defence of the answere to the Admon. page. 694.695.696

I reply with the wordes of the late Reuerend Archbishop. b *What? no more but to see them executed? how differeth this from Papists? The Papists giue to the Christian Magistrate in Ecclesiastical matters, potestatem facti & non iuris, that is, to see those lawes executed and put in practise that the Pope and his Cleargie shall make, and to be as it were their executioner, but not to make any lawes in Ecclesiasticall matters: for doth not* Saunders *a popish writer say the same?* c *Although I do not deny (saith he) that the knowledge of a fact that belongeth to the Ecclesiasticall law, may be committed to Kinges and Magistrates: and before the Ecclesiasticall cause be determined, the King may vse his authoritie to this end, that there may be some quiet place prepared, where the Bishops shall consult, and that the Bishops be called to the same place at a certaine day, and that in the meane time while the matter is in determining, common peace may be preserued euen among the Priestes themselues.*

c Saunder. Fol. 64.

themſelues. To conclude, after the cauſe be determined and iudged by the Prieſtes, the King may puniſh him with the ſword (which he carieth not in vaine) or by ſome other corporall punniſhment, which ſhall refuſe to obey the ſentence of the Prieſtes.

[a] *Muſculus* alſo ſetteth out this Popiſh opinion, touching the authority of the ciuill Magiſtrate in Eccleſiaſticall affayres, verie playnlie in theſe wordes: *Thoſe whome they call Eccleſiaſticall Perſons, and we call them Papiſts, will not commit to the Magiſtrate, any further authoritie in Religion, then to be the keeper and reuenger of it, and of their Eccleſiaſticall lawes, that the Eccleſiaſticall pollicie may remaine immoouable: wherfore they deny him to haue authoritie, in that he is a Magiſtrate, to make or to publiſh any Eccleſiaſticall lawes, becauſe ſuch thinges pertaine to thoſe that do repreſent the Church; whoſe decrees and conſtitutions muſt be maintained and defended by the authoritie of the Magiſtrate.*

[a] *Muſcul. in locis com. titul de Magiſtratu*

But to leaue this reſemblance, what arguments doe the Popiſh Doctors vſe againſt the Princes authoritie in cauſes Eccleſiaſticall?

The Puritane.

[b] *Saunders*, [c] *Harding* and others of them do quote 2 *Chron. 19. 8. 11.* which place maketh indeed fully againſt them: for *Iehoſaphat* had chiefe authority and gouernment both in thinges pertayning to the Church, and in thinges pertayning to the Common-wealth; but for better execution of them, the one he did commit to be executed by *Amariah* the Prieſt, the other by *Zebadiah* a Ruler of the houſe of *Iuda*: euen as the Kings Majeſtie, being in all cauſes, both Eccleſiaſticall and Temporall, within theſe his Realmes and Dominions, ſupreame gouernour, committeth the hearing and iudging of eccleſiaſticall matters to the Reuerend Fathers of the Church,

[b] *Sanders, lib. 2 cap. 1. fol. 27.*

[c] *Harding againſt the Apologie. fol. 113.*

and of Temporall matters, to the Right honorable, the Lord Chancelour and other Iudges.

Now had *Iehosaphat* nothing to doe with Church-matters, because he made *Amariah* Priest judge in the same? they may as well say, that he had nothing to doe in Temporall affayres, because he also appoynted *Zebadiah* to heare and determine them.

The Protestant.

True, and yet T.C. quoteth the selfe same place, to prooue the selfe same thing, [a] *looke* (saith he) *in the second Booke of the Chronicles in the* 19. *Chap. and in the* 8. *and* 11. *verses, and you shall see that there were a number appointed for the matters of the Lord, which were* Priestes, *and Leuits, and there were other also appoynted for the Kinges affayers, and for matters of the Commō-wealth &c.*

[a] T.C. *page.* 145. *sect.* 1.

The Puritane.

But in what other thinges agree we with the Papists?

The Protestant.

1, The Papists would not haue the scriptures read in the Church to the people: No more would your Puritane-popish writers: for [b] they blush not to say that *reading is no feeding, but as euill as playing vpon a Stage, and worse too.*

[b] *In their Viewe of Popish abuses remaining, Fol.* 2

2. The Papists condemne our Booke of Common prayers, set out by publique authoritie, and the whole order of seruice: so doe you.

3. The Papists say that our Sacraments are not rightlye ministred: so say you likewise, as hath beene alreadie shewed.

4. The Papists say that wee haue no right ministerie in England, no Pastours, no Bishops, because they be not rightly and canonicallie called to these functions: & the selfe same doe you affirme, as hath also been shewed.

5. The Papists auouch that we are not the true Church,

no,

no, that we haue not ſo much as the outward face and ſhew of the true church: & the ſelfe ſame thing doe your Puritan-popiſh teachers auouch, in their firſt Admonition, page 33, and in their ſecond admonition. page. 6.

The Puritane.

All this notwithſtanding, we come far ſhort of the Papiſts: for Popery is (as[a] one truely ſaith) *an hotch-potch and miſerable mingle-mangle of all Sathans forgeries and diueliſh hereſies. With* Carpocratian Heretickes *they ſet vp the Image of Chriſt, and other Saints; with the* Anthropomorphits, *they paint God the Father like an olde man with a gray beard: with the* Pelagian Heretickes, *they maintaine free-will power, to iuſtifie our ſelues, and to fulfill the commaundements: with the* Meſſalians, *they mumble their Mattens, Pater-noſters, and ſeauen Pſalmes by number, vpon a payre of Beades: with the* Tatians, Cataphryges, Montaniſtes, *and* Ebionites, *they ſeeke ſanctification in eating and not eating, in marrying and not marrying, &c.*

[a] *I.B. in his teyle for 2. legged Foxes, chap. 3.*

But not to inſiſt in the ennumeration of their Hereſies can you ſhew that wee haue reuiued any olde Hereſies?

The Proteſtant.

I can ſhew, that there was ſcarce any Hereſie inuented by olde Heretickes, which eyther the *Papiſts* or the *Puritanes* haue not reuiued and renewed with freſh and new colours. And beſides their opinions, you haue alſo their trickes, qualities, and conditions.

The Puritane.

Inſiſt I pray you in vs, whome you call *Puritanes*: can you prooue that wee haue ioyned with any olde Heretickes?

The Proteſtant.

Yes, you haue ioyned with the *Phariſies*, *Apoſtolickes*, *Aerians*, *Pepuzians*, *Petrobruſians*, *Florinians*, *Cerinthians*, *Nazarēs*, *Begardines*, *Ebionites*, *Catobabdites*, *Enthuſiaſts*, *Donnatiſts*,

Donatists, Iouinianists, and Catharists.

The Puritane.

To begin with the *Pharisies*, wherein haue wee ioyned with them?

The Protestant.

The *Pharisies* sewed Pillowes of selfe-liking vnder their owne arme holes, & tooke no knowledge of beames in their owne eyes; but euermore excepted against their brethren, as mē not worthy the ground they trode vpon. *Why eateth your Maister* (said they to Christs Disciples) *with Publicanes and Sinners?* The like exception (to my knowledge) did some of your faction lately take against a Minister, that chanced to eate with one that was suspected to be a Papist. *Why eateth our Minister* (said they) *with one that is a Papist?*

2 The *Pharisies* seperated them selues from other people as more holy then they: and therfore [a] some thinke, that they be called *Pharisies, quasi segregati, quod vita sanctimonia, a vulgi moribus et vita seperati essent, non aliter atq; Monachi, quos Carthusianos vocant, as seperated from the common sort in holynesse of life and conuersation, much like vnto the Monkes which be called Carthusians.*

[a] *Fosterus in dictionar. hebraico.*

And do not you come neere the *Pharisies* heerin, when you dispise all those that be not of your sect, as poluted, and not worthy to be saluted, as hath alreadie beene shewed?

3 [b] *Iosephus* obserueth this to be an other propertie of the *Pharisies, viz: that what soeuer their owne reason perswaded them; id sequuntur pertinaciter, that they stubbornlie followed.* And the selfe same thing haue I obserued to be the propertie of stiffe and stubborne Puritanes in these dayes.

[b] *Iosephus lib. Antiquit. Tom. 2. lib. 18. cap. 2.*

4 The *Pharisies* were (as the same [c] *Iosephus* witnesseth) *astutum hominum genus, arrogans, et interdum quoq; regibus infestum, &c.* that is, *a subtile kinde of men, arrogant,*

[c] *Tom. 2, lib. 17, cap. 3.*

gant, and sometime deadly enimies to Kinges: & so are you.

For it is not vnknowne to any that hath had any dealing with you in worldly affayres, how craftie and subtile you are in all your dealinges.

As for your arrogancie and contempt of superioritie, this is not vnknowne to the Kinges Maiestie himselfe. [a] Puritanes (saith his Highnesse) *are euer discontented with the present gouernment, & impatient to suffer any superioritie, which maketh their sect vnable to be suffered in any wel gouernd common-wealth.*

[a] *See his Maiesties speech delinered in the Vpper house of Parliament. March. 19. 1603.*

Thus you see, ỳ we haue iust cause to tearme you English Pharisies, & to say with *Naziazen*: [b] *Pharisaion on genos, alla tropos ergasetai*, not the nation but the conuersation maketh a *Pharisie*.

[b] *Gregor. Nazanzen. oratione.*

The Puritane.

But wherein I pray you doe we ioyne with the *Apostelickes*, *Aerians*, *Petrobrusians*, and the rest of those olde Heretickes before named?

The Protestant.

The *Apostolickes*, neyther considering the diuersity of times for ecclesiasticall pollicy; nor the true libertie of Christian Religion in thinges indifferent nor the authoritie of christian Magistrates, concerning the same, would haue nothing to bee vsed in the church in these daies, which was not vsed in the daies of the Apostles. ; Now let it be imagined, whether your Preachers doe not resemble them heerein, when they complaine, as hath been shewed, that we *haue Surplesses deuised by Pope* Adryan. *&c. which the Church of God in the Apostles time neuer knew and therefore they are not to be vsed.*

Aerius (of whome the *Aerians* tooke their name) was condemned of Heresie both by [c] *Epiphanius* and Saint *Austen*, for that he held, that Fasts appointed by the Church were not to be kept, and next for saying that a

[c] *Epiphan. haer. 75.*

[d] *Aug. haeres.*

[a] Presbyter

a *Presbyterum ab episcopo, nulla differentia debere discerni.*

a Presbyter should not be distinguished from a Bishop by any kinde of difference. How then can you wipe away the blot of Heresie, that reckon (as hath beene shewed) Saints Eues and Lent for *Romish fasts*; Archbishops and Bishops for *new Ministeries neuer ordained by God.*

The *Petrobrusians*, holde, that holy-daies are *Ethelothreseiai*, and that no man hath, nor euer had, since *Moses*, authoritie to institute them in the olde testament, nor in the new, except the Apostles, who instituted (as they say) the Sunday onely. To this heresie of these *Petrobrusians*, did our Admonitors fully subscribe: for they condemned the obseruing of holy daies, as a thing b *contrary to the word of God, and as a peece of the Popes portmish.* But to proceede:

b *Admon. 1. page 81.*

There were certaine Hereticks called *Beguardini*, who held, that c *a spirituall man is not subiect to humaine obedience*: Now let it therefore be iudged with indifferency, whether you Puritanes haue not some touch of this Heresie, who will not submit your neckes and soules to the yoake of humane obedience in thinges indifferent.

c *Spiritualem humana obedientia non esse subiectum.* Clementin. *Lib. 5. tit. 3. cap 3.*

There were also other Hereticks called d *Acephali*, or e *Catohabdita*, who would not suffer any Bishop to haue any iurisdiction ouer them. Now if these *Catohabdites* were for this very cause reputed Hereticks, what shall we say of you Puritanes, that doe treade in their steps: what reason can you bring, that this should be an Heresie in them and none in you? where got you that exemption? or if it be an Heresie in both alike, why should you not be condemned for Hereticks both alike.

d *Acephali. ob eam causam dicti sunt, quòd sub Episcopis non fuerint.* Nicephor. *Lib. 18. cap. 45.*

e *Episcopos solis Catohabdita non recipiunt.* Nicephor *lib. 18. cap. 49.*

The *Enthusiasts*, *Pepuciani*, and other olde Hereticks depended on dreames, visions, and reuelations: and so haue some of your Puritan-Preachers done, as hath been already prooued.

The *Ebionites*, *Corinthians*, *Nazarens*, and *Florinians*, were reputed Hereticks, because they tyed men to a strict obseruation of Mosaicall ceremonies. Now this

olde

olde Heresie was renewed by one of your faction in Oxefordshire, (who as an [a] Oxford-Doctor testifieth) *when his fathers ribbes were broken, would not ride for a bone-sparer on the Sabuoth day.*

[a] D. Houson in his Festiuities of the church of England.

The *Iouinianists* were condemned for Heretickes, because they held all sinnes to be equall. Now this Heresie haue some of your faction begunne to reuiue. For example sake and for verifying what I haue spoken, I will acquaint you with the very words of some of them.

To insist againe in an Oxefordshire man, [b] *there was one that went out of Oxeford, and preached in a Market-Towne in Oxefordshire, that it is as great a sinne to doe any seruile worke vpon the Sabuoth, as to doe Murther and commit adulterie.*

[b] D. Houson. ibid.

And there was another *Indiuiduum vagum*, that preached in a market-towne in Somersetshire, that *it is as great a sinne to throwe a bowle on the Sabuoth day, as to kill a man.* Yea some haue not blushed to say, that *it is as great a sinne to kill a mutt Cooke, as to kill his Seruant.*

But let vs leaue the *Iouinianists*, and come to the *Donatists*.

The Puritane.

Doe we agree with the *Donatists*?

The Protestant.

Yes, the *Donatists* deuided themselues from the congregations of other men, and had their priuate conuenticles: so haue you.

Againe, the *Donatists* held the Minister to bee *de ipsa baptismi essentia*, of the beeing of Baptisme: and so doe you, as hath already beene shewed.

Yea, T. C. came not far short of the *Donatists*, when he taught, that [c] *children of Heretickes & of such as by excommunication, are cut off from the Church, may not be baptized.* But let vs come to our *Brownists*, which are indeede the verie brood of the *Donatists*.

[c] T.C. page 137.

The Puritane.

Doe we agree with the *Brownists* too?

The Protestant.

Yes, and that in so many thinges, as that I can hardly finde any difference betwixt them and you.

To insist in some particulars, the *Brownists* doe reckon *Saints, Eues and Lent* for Romish Fastes: so doe you.

2. The *Brownists* account *Alhallowes, Candlemas, seuerall Lady daies, and Saints daies* for idolll Feastes: so doe you.

3. The *Brownists* dislike of *Comminations, Rogations, Purifications, absolutions*: and so doe you.

4. The *Brownists* condemne *funerall Sermons*: so doe you. Yea the chiefe founders of your faction, are not ashamed to compare them [a] to *Trentals*.

[a] *Admon. page 200.*

5. The *Brownists* would not haue *Fonts* to be placed in *Churches*: no more would you, because (as you say) [b] *they were inuented by Pope Pius.*

[b] *Admon. page 105.*

6. The *Brownists* dislike of crossing in Baptisme: so do you, because (as you say) [c] *it maketh a peece of popery.*

[c] *Admon. page 105.*

7. The *Brownists* condemne our prescript forme of Seruice: and so doe you.

8. The *Brownists* say, that we haue not the Sacraments rightly administred: so say you too.

9 The *Brownists* say, that we haue not so much as the outward face of the true Church: and so say you, as hath already been shewed.

10 The *Brownists* say, that our Ministers are *Antichristian, and the verie seruers of the Pope*: and so say you, that our Bishops are petie Popes, pettie Antichrists, &c. as hath also been shewed.

11 *Browne*, in the preface of his Booke, *which* (as he sayth) *sheweth the life and manners of Christians*; calleth them *Sophisticall Diuines, which deale by the rules of Logicke*: and so doe you.

12 To conclude, the *Brownists* would not haue the

Bookes

Booke *Apocriphall* to be read in the Church: noe more would you, as appeareth by your late Petitiõ to the Kings Majestie.

The Puritane.

But to put you in mind of one particular, before we make an end of this our conference: why doe you vsually call vs by the name of Puritanes?

The Protestant.

Why? because you agree with certaine old Hereticks, [a] which were so [a] called in former ages.

[a] *catharei.*

The Puritane.

Wherin do we agree with them?

The Protestant.

The old Puritanes sought for a Church, saith Maister [b] *Calvin, wherin there should want nothing, that might be desired*: so doe you, as appeareth by these words of your chiefest writer: [c] *the Church in the whole and generall gouernment and outward policie of it, may be pure and vnspotted.*

[b] *Calvin aduers. Anabapt.*

[c] *T.C. Reply. page. 17 sect. 4*

Secondly we call you *Puritanes*, not because you are purer then other men are, no more then were the *Puritanes* in auntient time; but because you think your selues to be [d] purer then others, as the old *Puritanes* did.

[d] *Mundiores ceteris.*

God Almighey giue you grace, to become [e] *pure in heart*, and [f] *in simplicitie and Godly pureness*, to haue your *conuersation in the world.*

[e] *Math. 5.8.*

[f] *1. Cor. 1. 12.*

The 2. Dialogue

Treating of their perseuerance in Schisme, and of their Ghostly Idolatry.

WELL met Neighbour, what newes?

The Puritane.

I heare none but that the Bishopes haue vnjustly depriued many good Ministers of their liuinges.

The Protestant.

I would not haue any that beareth the name of a loyall subject to say so. Their Lord-ships do nothing against them, but what by their authoritie they may doe, and by their charge they should doe.

The Puritane.

Why should they deprive them of their liuinges?

The Protestant.

They should deprive them of their liuinges, because they persist & persever in an inueterate and old schisme.

The Puritane.

Is perseuerance in schisme such a matter, as that it deserueth depriuation?

The Protestant.

I would not haue you to thinke it a light matter, for a man to persist in an old scisme. The auncient Fathers of the church, that flourished in the prime age therof, reputed it to be heresie.

The Pu

The Puritane.

Which of them I pray you, doth so repute it?

The Protestant.

Saint *Austen* that was *hereticorum malleus*, *the Hammer of Heretickes* in his time; doth so repute it. For in his second booke against *Cresconius*, he doth define an herisie on this wise: [a] *Hæresis est schisma inueteratum: an Heresie is an inueterate schisme.*

[a] *August. contra. Cresc. Donat. cap. 7.*

And in the chapter following, he thus speaketh to the whole crew of the *Donatistes*: *Heretici estis quod in schismate inueterato remansistis: Ye are Heretickes, because you haue persisted in an old schisme.*

And in his epistile to *Emeritus the Donatist*, though he called the said *Emeritus* [b] *a verie learned and an honest man*; yet withall he called him an Hereticke, because hee did persist in schisme. His words are these: *Neq; enim vobis obijcimus, nisi schismatis crimen, quanquam etiam hæresin male perseueranda fecistis.*

[b] *Virũ probum et liberaliter eruditum. August. epist. 164.*

August. de ciuitate Dei lib. 18. cap. 51.

So also in his Booke *de Ciuitate Dei*, he speaketh luculently enough to the point, in this manner. *Qui in ecclesia Christi morbidum aliquod prauumq; sapiunt, si correpti, vt sanum rectumq; sapiant, resistunt contumaciter, suaq; pestifera, et mortifera dogmata emendare nolunt, sed defensare persistunt: heretici fiunt.*

Many other deadly blowes might I giue you, with this hammer of Heretickes; but I will stay myne handes for a while; now let vs take a view of the later writers.

The Puritane.

Haue you any store of them on your side?

The Protestant.

Yes, I dare auerre it, that we haue as deepe men for learning and judgment, as any you haue on your side.

What say you to Maister *Gifford* [c] who rangeth the *Brownists* amongst Heretickes, because they persisted in an

[c] *Gifford in his plaine declaration, that our Brownists bee still Donatists: vide præfat.*

an inueterate schisme. Doth he not tell them in expresse wordes that *Inueterate schisme is heresie?*

So doth also one *A. W.* in a Sermon preached at *Paules Crosse*, before the Honorable Audience and assembly there, 1592. vpon the first chapter of the Prophesie of *Zacharie*, the 1. 2. 3. and 4. verses. His wordes were these: [a] *These as yet we will vouchsafe the names of Schismatickes. But let them take heed betime, for if they continue obstinate, their schisme wil be changed into heresie.*

[a] A. W. in a Sermō preached at Paules Crosse. 1592.

The Puritane

But you doe tell mee but of those of this Church of *England*, that doe happily applaude your opinions: but do any of the learned men beyond the Seas approoue this your opinion?

The Protestant.

Yes, *Theodore Beza* in his annotations vpon the *Actes* of the *Apostles*, doth fully subscribe to the same truth. His wordes are these. [b] *Hereticus est, qui a doctrina sana ita aberrat, vt contempto Dei et ecclesiæ iudicio in sententia permaneat, & ecclesiæ concordiā violet: He is an Heretick, which so swarueth from wholesome doctrine, as contemning the iudgement both of God and the Church, persisteth in his opinion, & breaketh the peace of the Church.*

[b] Beza in Act. 3. 17.

Finally, to descend to *Danæus*, a reuerend writer of verie good regard, he also holdeth, that continuance in schisme maketh Heresie. [c] *Ex schismate* (saith he) *postea fit hæresis vt docet Augustinus.* And speaking of the *Luciferian* Heresie, he saith thus: [d] *Fuit hæc secta primū schisma, non ita valde quidem periculosum, vt hic Augustinus docet & Ambrosius in orat. Funebri, de obitu fratris, estq; in canone aduocanit 24. quæst. 1. item q. Ruffinus lib. 1. cap. 30. sed ex schismate facta est hæresis, vt alue multæ, dum ad suffacti, & secessionis defensionem animosius quā prudentius verbo Dei abutuntur, illudq; falsa interpretatio-*

[c] Lambert. Danæus in a-not. in Lib. August. de hæresibus ad Quodvult deum. in prolegomen. cap 3

[d] Dan. in Aug de hæres. cap. 81.

ne corrumpit. Whome would not theſe ſayinges of ſoe worthy men, bring from perſeuerance in ſchiſme?

The Puritane.

Although theſe worthie writers, ſeeme to be on your ſide; yet I cannot perſwade my ſelfe to yeelde vnto you, becauſe I can prooue the contrarie by an inuincible argument.

The Proteſtant.

I pray you let me heare it.

The Puritane.

The Miniſters that are depriued, doe not differ from you in matters fundamental and ſubſtantial, but onely in matters ceremoniall and accidentall: therefore they are not to be reputed Heretickes.

The Proteſtant.

Call you this an inuincible argument? Alas, it is but a ſillie ſhift, and an hereticall objection, founde in the Schoole of *Creſconius* the *Donatiſt*, and there firſt forged vpon the Anuill of error; who maketh (by the report of Saint *Auſten* himſelfe in his booke againſt him, the ſelfe ſame obiection. [a] *Quid ſibi vult* (ſaith he to *Saint Auſten*) *quod ais haereticorum ſacrilegum errorum? nam haereſis non niſi inter diuerſa ſequentes fieri ſolet: nec haereticus niſi contraria vel aliter interpretate religionis aſt cultor, vt ſunt Manichei, Arriani, Marcionitæ, Nouatiani, cæteriq; quorum inter ſe contra fidem Chriſtianam diuerſa ſententia ſtat. Inter nos quidem idem Chriſtus natus, mortuus et reſurgens, vna religio, eadem ſacramenta, nihil in Chriſtiana obſeruatione diuerſum, ſchiſma factum non hæreſis. Siquidem hæreſis eſt diuerſa ſequentium ſecta: ſchiſma vero eadem ſectantium ſeperatio. Quare et in hoc ſtudio criminandi, quem tu incurris non vides errorem, cum quod ſchiſma eſt hæreſin vocas.* Heere you ſee, how that *Creſconius* taxeth Saint *Auſten*, for calling him an Hereticke, and telleth him how that he held the ſame faith, imbraced the ſame Religion, had the ſame Sacraments,

[a] *Auguſt. lib. 2 contra Creſcon Grammatic, cap. 3.*

and vſed the ſame Chriſtian obſeruances, which the true Church of Chriſt did: and that therfore he could not be an Hereticke. Saint *Auſten* replyeth, ſaying: *Inueterate ſchiſme is Herſie.* And againe, *yee are Heretickes becauſe you haue perſiſted in an inueterate ſchiſme.*

[a] *Auguſt, contra Creſcon. Cap, 8.*

[a] Secondly, I anſwere you, as the ſame Father anſwered *Creſconius*, that they doe differ from vs in ſome thinges that are fundamentall and ſubſtantial. To omit ſundrye thinges of that nature, let mee preſſe onely one particular. Haue [b] they not blazed and diuulged abroade ſundry falſe expoſitions vpon the Article of Chriſts deſcent into hell? and doe they not ſtiffely and obſtinately defend the ſame? let it therefore bee iudged without partiality, whether they agree with vs in all matters of ſubſtance, or no.

[b] *H. B. H. I. with many others.*

The Puritane.

Admit they doe impugne the true ſence and meaning of one article of the Creed, dooth this bring them within the Compaſſe of Hereſie?

The Proteſtant.

Yes, it is not denyed by any ſorte of Diuines, auncient or recent, but that he is an Heretick, which doth ſtiffely & obſtinately defend any error, that doth eyther directlye impugne ſome article of the faith, or the true ſenſe and meaning of ſome article of the faith.

[c] *Daneus in Annot. in lib. Aug. de hareſ. in prolog. Ca. 3*

Heare the iudgement of *Daneus*: [c] *Hæreticus eſt qui falſam de aliquo fidei capite ſententiam ſequitur, quam obſtinate defendit, ſiue ipſa fidei et articuli verba oppugnet, ſiue ipſius verã mentem, dianoian et analogian.* And of the ſame iudgement are all other writers of note.

The Puritane.

Though all other writers bee of the ſame iudgement, yet it is to no purpoſe to tell me of them: for they wil not moue mee: for ſay what you will againſt the Brethren, I will neuer beleeue that you can bring them within the compaſſe of Hereſie.

The Pro-

The Proteſtant.

Yes, and within the compaſſe of idolatrie too.

The Puritane.

I would gladly heare that:

The Proteſtant.

That obſtinate Puritanes are Idolaters: I truſt to make it plaine and euident by this argument.

Thoſe that worſhippe their owne opinions, conceites and fancies, and yeelde not the truth, though neuer ſo plainlye demonſtrated, are idolatrs:

But obſtinate Puritanes doe worſhippe their owne opinions, conceites and fancies, and yeeld not to the truth, though it hath beene plainely demonſtrated vnto them: therefore they are Idolaters.

The Puritane.

I denye firſt your propoſition.

The Proteſtant.

That it is Idolatrie to worſhippe a mans owne opinions, and not to yeelde to truth: I prooue it by this ſpeech of the Apoſtle: [a] *couetouſnes is idolatrie.* From which ſaying of his, I diſpute thus: If the Apoſtle held thoſe to bee idolaters, that did ſet their hearts vpon their ritches, and were ſo wedded vnto them, as that no perſwaſion could bring them from the loue of thē: the conſequence is not to be rebuked that we inferre vpon it; that we may as well tearme them idolaters, that doe ſet their hearts vpon their opinions, and are ſo wedded vnto them, as that neyther the authoritie of ſacred ſcriptures, nor the iudgement of auncient Fathers, nor the conſent of late writers, nor the good lawes of Chriſtian Princes, can driue them from them.

[a] Coloſſ. 3. 5.

My propoſion is alſo confirmed by the iudgement of the auncient Fathers. [b] *Sculptile et conflatile reor* (ſaith Saint *Hierom*) *dogmata eſſe peruerſa, quæ ab his quibus facta ſunt adorantur.* And in another place [c] *Qui falſum dogma componunt, aut eam ſtatuam faciunt, et quantum*

[b] *Hieron in lib. 1 commē in Habar. cap 5*

[c] *Hieron. in Dan. Cap. 3.*

tum in se est persuasione compellunt, vt cadentes adorent idolum falsitatis. [a] Againe, vsq; hodie in templo Dei quæ interpretatur ecclesia, sine in corde animæq; credentium ponitur idolum, quando nouũ dogma constituitur. And in the place before quoted: [b] Si quando videris aliquem nolle credere veritati, et ostensa suorum dogmatum falsitate in cœpto studio perseuerare: congrue poteris discere: sperat in figmento suo, et facit simulachra muta vel surda.

[a] Hieron. in Hierem. cap. 32.

[b] Hieron in Habacu. cap. 2

Saint Austen also is of the same iudgement with Saint Hierom, as appeareth in his booke, *de vera Religione*, where he accounteth it a viler and a baser kinde of idolatry, to worshippe a mans owne fancies, then to worshippe the Sunne, the Moone, & the Stars. His wordes are these:

[c] Aug. de vera relig. Cap 38.

[c] Est alius deterior et inferior cultus simulachrorum, quo phantasmata sua colunt, et quicquid animo errante cum superbia vel timore cogitando imaginati fuerint, religionis nomine obseruant.

With these auncient Fathers agree some of our best late writers. [d] *A corrupt and vitious Religion* (saith a reuerend and learned Bishoppe) *is an inward and Ghostly worshippe of Idols.* yea [e] *it is idolatrie* (saith another learned Diuine) *to worshippe a mans owne conceites and fantacies, and not to yeelde to truth, albeit neuer so manifestly shewed.*

[d] B. Bilson. In his booke, intituled, the true difference of christian subiection. part. 1. page. 30.

[e] D. Sutcliffe. in his challege. cap 5.

To him consenteth Maister Perkins, who preuenting a secret obiection, saith thus: [f] *It may be further said that false opinions conceiued of Christ, doe not straightway turne him into an idoll. I answere with* Hierome: *Euen to this day an idoll is set vp in the house of God, or in the hearts and soules of the belecuers, when a new Doctrine is deuised. Againe, a false opinion is an idoll of falshood.*

[f] Perkins in his Booke intituled, a warning against the idolatrie of the last times page. 15.

The Puritane.

But a little to interrupt your speach: may not your assumption also be denied? hath the truth beene plainlie shewed vnto those Ministers that are not conformable to the Discipline of the Church? haue they been vanquished

quiſhed in open diſputation?

The Proteſtant.

You haue heard I am ſure of the late conference, wherat our Princely *Eccleſiaſtes* imitated the Emperour *Conſtantine*, who (as [a] *Euſebius* recordeth) *ſhewed an excellent and eſpeciall care towards the Church of Chriſt Ieſus: calling Councells of Biſhops, when any diſſention ſprang, as a common Biſhop and ouerſeer appoynted by God: not diſdayning to be preſent and conferre with them, that ſo he might the rather keepe them in Chriſtian peace: and, who (as the ſame writer [b] teſtifieth) marked aduiſedly what euery man ſayd, helped eyther ſide diſputing, tempered ſuch as kindled too faſt, reaſoned myldly with each part, and vndertooke ioyntly with them, to ſearch out the truth, confirming their decrees with his ſeale, leaſt other Iudges & Rulers ſhould infringe them.*

[a] *Euſeb de Vita Conſtantin. lib 1. cap. 37.*

[b] *Euſeb. de Vita Conſtantini, L. 3. cap. 13*

The Puritane.

I haue heard of the conference, but I pray you what was the iſſue therof?

The Proteſtant.

Surely, the Agents for the Millinary Plaintiffes, were there vanquiſhed in diſputation, and driuen to [c] confeſſe that their opinions were meere nouelties, and new deuiſed fancies.

[c] *See the ſum of the conference.*

All which notwith-ſtanding, many of their Proſelytes and followers, doe ſtill continue obſtinate. So that we may well ſay of them, as Saint *Auſten* ſaid of the like peeuiſh fellowes in his time: [d] *malunt peruerſis vocibus veritati reluctari, quam confeſſis erroribus paci reſtitui.*

[d] *Auguſt. de baptiſ. contra donat. lib. 3. Cap. 12.*

God giue them grace to recant their errours, and not to ſhew themſelues ſtill like *Pilate*, who would not alter any thing he had written, but ſaid; *that which I haue written, I haue written.*

The 3. Dialogue:

VVherein is shewed, that it doth not stand with equitie, that some Ministers should be bound to shew their conformitie, and *obedience to our Cannons and constitutions Ecclesiasticall, and others be dispensed with.*

The Protestant.

WELL ouer-taken Sir, whither trauel you?

The Puritane,

I trauell towards the Parliament.

The Protestant.

What, are you one of the *Burgesses*?

The Puritane.

No, I am a Minister.

The Protestant.

Are you a Minister? why weare you not then a Priest-cloake with sleeues, as you are injoynd in the late *Booke of Cannons and constitutions Ecclesiasticall*? I tooke you for one of the *Burgesses*, because you differ not from them in habit.

The Puritane.

What reason is there, that the fashion and forme of Ministers attire, should bee different from other mens?

The Protestant.

Truely, great reason. *Ahaziah* asked his messengers whome he had sent to the God of *Ekron* for oracle, of what

what forme and habit the man was, that met them: and they anſweared, [a] *he was an hairie man, and girded with a girdle of leather about his loynes.* Which was a marke of knowledge enough to *Ahaziah*; though they knew not his name: *It is Eliyah the Theſbite*, ſaid hee. [a] 2. *King.* 28.

Now as the Prophet *Eliyah* did weare a different habite, whereby hee was known from other men: ſo ſhould Miniſters doe, that when we meete them, we may know them to bee Miniſters, and ſo giue them that reuerence which is due to the Meſſengers of God. But to let this paſſe; I pray you what buſines haue you at the Parliament?

The Puritane.

I am the mouth of my Bretheren to the Honorable Senate of Parliament, that ſome of our Eccleſiaſticall lawes may be repealed and changed.

The Proteſtant.

Were I worthy to be the mouth of my Bretheren to that Honorable Senate, I would make humble ſute, that you might be ſeuerely puniſhed, for ſeeking to repeale & change thoſe lawes, which were enacted by graue and learned men.

You would not be ſo buſie with your Billes at the Parliament, if that law were of force amongſt vs, which (as [b] *Damoſtenes* teſtifieth) was of force amongſt the *Locrians*, viz: *That he that ſhould offer to repeale and change auncient lawes, and put up new, ſhould come with a Halter about his Neck to the Parliament, that if there were better reaſon againſt his Lawes, he ſhould be hanged up for his bolde attempt.* [b] *Demoſth. contra Demost.*

The Puritane.

I would be neuer a whit the leſſe buſie.

The Pro-

The Protestant.

Well, follow your owne fancie, yet let me tel you with [a] *Seneca*, that it *is not good to be busie in a well ordered state.* But I pray you make Auricular confession vnto me, tell me in myne eare: haue you no other businesse at the Parliament?

[a] *Seneca in Tripode.*

The Puritane.

Yes, if we cannot procure an alteration of the Lawes, we will make sute for a dispensation.

I cannot see how it may stand with equitie, that some should be bound to shewe their conformitie and obedience to Lawes, and others be dispensed with.

[b] *Seneca in Epist.*

It is *Seneca* his saying: [b] *Aequalitas prima pars aequitatis est. Equalitie is the first and chiefe part of Equitie.*

Againe, such a dispensation, would breed diuision: For a diuision in Lawes, maketh a diuision in Kingdomes; and causeth partaking among the people, and chusing of sides: and therwith-all strife, enuy, emulations, contentions, and a thousand other such mischiefes.

And as diuision in Lawes, causeth diuision in Kingdomes; so diuision in King-domes, causeth the ouerthrow and subuersion of King-domes. For it is a sure principle and maxime which our Sauiour giueth in the Gospell: *A Kingdome diuided against it selfe cannot stand.*

Now if the Kingdome of Sathan diuided against it selfe cannot stand; how can a Kingdome of flesh and bloud, and of mortall men?

But though no such daunger were likely to ensue vpon such a toleration and conniuencie; yet it standeth not with any conueniencie, that one people within the same land, and vnder the same gouernment, should be vnder diuers Lawes. It is *Curtius* his saying, and it is an Oracle for truth, that they ought to be vnder one Law, that are vnder the gouernement of one King. [c] *Eiusdem iuris* (saith hee) *esse debent, qui sub eodem rege victuri sunt.*

[c] *Curtius lib. 10.*

It is

It is also the iudgment of the auncient Fathers, that all those that liue in the same Church together, should be vnder Lawe indifferently, and should be enforced by the Lawe, to accommodate themselues to the customes of the place wherin they liue. *In his rebus*, saith Saint *Austen, de quibus nihil certi statuit scriptura diuina, mos populi dei, vel instituta maiorum pro lege tenenda sunt.* And in an other place: [b] *Quod neq; contra fidem, neq; contra bonos mores instituitur, indifferenter est habendum, et pro eorum inter quos viuitur societate seruandum est.* And Saint *Ierome* holdeth it very meet, that Ecclesiasticall traditions (namely such as doe not hinder faith) should be obserued, as they are deliuered of our Elders; and that the customes of one, should not be ouerthrowne with the contrarie customes of others. His wordes are these: [c] *Traditiones ecclesiasticas (præsertim quæ fidei non officiunt) ita obseruandas, vt a maioribus tradita sunt, nec aliorum consuetudines, aliorum contrario modo subuerti.*

[a] *Aguſt. Epiſt. 86.*

[b] *Augſt. Epiſt. 118*

[c] *Hieron. ad Lucinium.*

With these auntient Fathers of the Church, our later writers goe hand in hand.

Gwalther writing vpon the first to the *Corinthians*, saith thus: [d] *Let euery Church followe that maner of Discipline, which doth most agree with the people, place, and time.* And in the preface to the same Epistle, he saith, that *in rites and ceremonies, there can be no better rule, for a graue and wise Christian; then that he doe after that manner, the which he seeth vsed of the Church, vnto the which he shall peraduenture come.*

[d] *Gualther in 1. cor. 5.*

And *Hemmingius* holdeth it an haynous sin, to breake the ordinances of the Church. [e] *Qui violat* (sayth he) *ecclesiasticam politiam, peccat multis modis.*

[e] *Hemmingius in Syntag cap de adiaphoris.*

Zanchius also propoundeth vs this rule to obserue; that in externall thinges, we would apply our selues to the customes of the Countries, where we conuerse. I will acquaint you with his words: [f] *Tenenda est regula Apostoli de his externis rebus, quæ etiam apud Gentiles vsitatæ sunt: vt*

[f] *Zanchius de operibus Dei p.1.l.3.l 4.c.2.*

vt quæ non pugnant cum verbo Dei, et nullam redolent vel superstitionem, vel fæditatem: eas pro more & consuetudine regionis vbi degimus, vna cum aliis obseruemus.

Further, if you please to heare Doctor *Whitakers*, hee is no colde aduocate, & Proctor in this point. He doubteth not to say, that the Church hath authoritie, to make Lawes in causes Ecclesiasticall; and to injoyne men to obserue them: and to punish the refusers. I will giue you his expresse wordes: [a] *Habuit Ecclesia semper authoritatem leges Ecclesiasticas condendi & sanciendi, easq; aliis imperandi, & eos puniendi qui non obseruarent.*

[a] *Whitak. controuers. 3. de concil. quæst. 1.*

As for Maister *Perkins*, he is so far frō excempting any frō shewing their cōformitie & obediēce to ỹ good lawes of the Church; as that he holdeth them guiltie of sinne before God, that doe wittingly and willingly, with a disloyall minde, eyther breake or omitt them. His words are these: [b] *Wholsome Lawes of men, made of thinges indifferent, so farr forth bind conscience by vertue of the generall commaundement of God, which ordaineth the Magistrates authoritie: that whosoeuer shall wittingly and willingly, with a disloyall minde, eyther breake or omit such Lawes, is guiltie of sinne before God:* And in an other place of the same treatise: *The Lawes which the Church in proper speach is said to make, are decrees concerning outward order and comlinesse in the administration of the word and Sacraments, in the meetings of the Congregation, &c. And such Lawes made according to the generall rules of Gods word (which requires that all thinges be done to edification, in comlynesse, for the avoyding of offence) are necessarie to be obserued: and the word of God byndes* [c] *all men to them, so farre forth as the keeping of them, maintaynes decent order, and preuents open offence.*

[b] *Perkins in his treatis of Conscience.*

[c] *It dispenses with mine.*

But what need I drawe myne arguments from the Cisternes of humane authoritie? It is the Apostles direction, that we should [d] *all proceed by one rule, and minde one thing:* that we should [e] *all be knitt togither in one minde.*

[d] *Phil. 3. 16.*

[e] *1. cor. 1. 10.*

minde and in one iudgment: and that we ſhould[a] *all continue in one ſpirit, and in one minde.* [a] Phil. 1. 27.

God Almightie whoſe worke alone it is, that thoſe who dwell together in one houſe, ſhall be of one minde, ſo magnifie his work amōgſt vs, ỹ we who dwel together in one King-dome, may now at length be of one mind, and liue in peace. And thus I leaue you, wiſhing firſt of all your conformitie: if that cannot be had, my next wiſh is, that you were dealt withall, as *Phillip* of *Macedon* dealt with two of his ſubjects, in whome there was little hope of grace: [b] he made one of them to run out of the country, and the other to driue him. So his people were rid of both.

[b] *Alterum è Macedonia fugere, alterum perſequi iuſſit.*

FINIS.